The LUTHERAN OUTLOOK

(CHRISTIAN CITIZENSHIP ISSUE)

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The Christian Vote

Our Double Citizenship

True Patriotism

W. E. Schuette

The Christian and the State

George Koehler

The Christian's Attitude Toward Law Authority

Theodore L. Kurtz

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George H. Muedeking

The Christian and His Political Duties

Commission on Social Relation

VOL. XIII SEPTEMBER, 1948 NO. 9

Pointed Paragraphs

WHO'S WHO

Dr. W. E. Schuette is president of the Eastern District, American Lutheran Church. Dr. George Koehler is a Lutheran pastor in Portland, Oregon; Rev. Theodore L. Kurtz in St. Paul, Minnesota; and Rev. George Muedeking in Fullerton, California.

HOOVER AT PHILADELPHIA

"You are here," Mr. Hoover said, "to feed the reviving fires of spiritual fervor which once made the word American a stirring description of a man who lived and died for human liberty, who knew no private interest, no personal ambition, no popular acclaim, no advantage of pride or place, which overshadows the burning love for the freedom of man . . . If you produce nothing but improvised platitudes, you will give no hope. If you produce no leadership here, no virile fighter for the right, you will have done nothing of historic significance. If you follow the counsel of those who believe that politics is only a game to be played for personal advantage, you are wasting your time and effort. If you will calculate what will please this or that little segment of our population, and satisfy this or that pressure group or sectional interest, you will be betraying your opportunity, and tragically missing the call of your time."

When a foreign statesman discovered Abraham Lincoln in the act of blacking his own boots, he drew himself up proudly and exclaimed, "So, Mr. President, you black your own boots!" "Yes," replied President Lincoln, "whose boots do you black?" Life never gets around to asking you to do anything big unless you are big enough to do little things.—John Homer Miller in "Why We Act That Way."

LOST GENERATION

"It is because we have lost the sense of meaning in our inward lives that we have lost the power to make an outward life—a world—in which a man can fully live. A generation which does not know what life is about is a generation which must live, as we are living, in a kind of limbo—a limbo between peace and war. For peace, like a poem, can only be created by those capable of knowing peace when they see it—of knowing that peace is not the mere absence of war—the mere suspension of violence—but something else: A positive and meaningful and rewarding life for humanity in which the possibilities of man may be fulfilled."

—Archibald MacLeish.

Man is powerful, and becoming daily more powerful. He may or may not bring his power under moral control. He had better try, however, because he can neither stop the clock of history nor turn it back.

—Reinhold Niebuhr.

THE SUNDAY SCHOOL

Unhappily, there are many homes where parents are untrained in their obligations to their offspring; where unguarded talk is as regular as three meals a day; where childish independence is encouraged, and refractory conduct is condoned; where breaches of discipline and antisocial whims are overlooked; and where God and religion are considered too old-fashioned in an age dedicated to materialism.

The children of such homes need help and the Sunday schools can do much and are doing much to bring God and religion into the starved souls of these youngsters.

—J, Edgar Hoover.

Men are queer animals. They have always known that one horse can run faster than another, and yet they will squander millions of dollars to see that simple fact demonstrated over and over.—Sunshine Magazine.

NEED OF PRAYER

Believing Christian prayer could also take the contemporary church, bogged down in worldliness, sectarianism and ineffectiveness, and transform it into a radiant organism fit for the Master's use. Let the Church called by the Name of Christ and purchased with His Blood, be brought back where she belongs, on her knees, in penitence before God! One sometimes suspects that even ministers and church members have become alarmingly casual about prayer. The church office, kitchen and club-room have outstripped the upper room in importance, in far too many of our churches.

—The Expositor.

A journalist says, "people forever boasting of their ancestry are like the potato, the best part of them being underground."

RESISTANCE TO EVIL

When there is a strong inner life, traditional union with the glories of civilization, when faith in the ways of the fathers is vibrant, resistance as forceful to evil ideas as to evil conduct. Sooner or later, the youth, now turned man, casts aside the hollow concepts and empty phrases and sets himself to his life work in the broad stream of his civilization. For instance such a man as Norman Thomas could never have been captured by the Communists, although they tried hard enough, because he is a Christian. Communism and Christianity are incompatible; they are opposing civilizations.—*George Sokolsky.*

My knock was unanswered, and I was about to leave when six-year-old Bobby appeared. "Hello, Bobby," I said. "Are you here all alone?"

"Yes," said the youngster. "Mamma's in the hospital—and me, and Daddy, and Jennie, and Edith and Edna are here all alone."

The Lutheran Outlook

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The
LUTHERAN OUTLOOK

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EDITORIAL

he Christian ote

THIS IS A CHRISTIAN CITIZENSHIP ISSUE. We are in the midst of a presidential campaign in a year of great significance in the history of the orld. No Christian citizen should feel that he has discharged his full responsibility to the nation if he fails to vote. No attempt will be made in these columns to tell anyone for whom to vote. But it is fair to consider how all ristians should vote; what principles should govern em in their voting.

1. They should look upon it as a sacred responsibility, en as a gift placed in their hands by the Lord. For iversal suffrage, which is the basis of democracy, is outgrowth of the Christian Gospel. It is from the adual appreciation of the value of each individual in e sight of God that the rights of all individuals have rung. Since "there is neither Jew nor Greek, bond r free, male nor female, but ye are all one in Christ sus," the cumulative effect of the Gospel has been to evate and honor the individual who in other ages ould have belonged to the oppressed and exploited ass, the common man.

Not that Christianity cannot exist under other forms government than a democracy; for it has existed and es exist under dictatorships, empires, oligarchies, aristocracies. But the natural movement in a world where e Christian Gospel is preached is away from slavery d toward freedom, away from oppression and toward otherhood, away from exploitation of the many by e few and toward equality of rights. Although Christianity does not deliberately set out to produce a certain kind of government, as does Communism, the inevitable result of Christianity for the common man is e fulfillment of God's purpose to "crown him with ory and honor." Therefore to fail to make use of the rivilege brought to us by our Lord, who has made us ngs as well as priests, is to confess that we do not appreciate the gift of God.

2. They should aim to vote intelligently. I admit that this is difficult, but difficulty does not excuse us from responsibility. It is difficult sometimes because candidates who are elected and become the incumbents of high office begin to feel that they are rulers of the people rather than their servants. They think they have a right to withhold facts, to conceal facts, even to distort facts, and all this in the interest of public policy. In their own opinion they know better than we do what is good for America, and they will only let us in on what they think it is good for us to know. This is only different in degree, not in essence, from the attitude of dictators who keep their people from learning anything they do not want them to know, and color all newspaper articles and radio broadcasts to suit their purposes. That is just why we have elections every so often, to remind office-holders that in a democracy the people rule, and to call them to an accounting of their stewardship.

It is difficult, further, because politicians have learned much from the expert propagandists of the world: how to twist truth into a plausible defense of their position; how to "smear" honorable men, so that only years later the people discover that they were fooled into voting against men of real character and integrity; how to accuse the other side of shortcomings so as to cover up their own; how to appeal to the prejudices or special interests of particular groups so as to enlist their support. It is difficult, further, because of the fact that the very liberties we enjoy give subversive elements the ability to form all kinds of "front" organizations which well-intentioned but deluded persons of high standing join.

Shall we therefore throw up our hands at the wickedness of men and despair of ever knowing enough about what is going on to vote intelligently? That would be to despair of democracy. Rather let us become wise as serpents ourselves, the while we remain harmless as doves. Let us create our own agencies in Christian social action committees to dig out the truth about men

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and issues and distribute the truth they discover to the church press which cannot be bought and cannot be subverted.

3. They should vote as Christians. I am not thereby advocating a Christian political party such as is common enough in other countries, especially where the Christians are mostly adherents of one denomination. A Christian political party in this country would get to wrangling within itself over issues like government support of parochial schools, the legality of gambling, the advisability of blue laws to enforce Sunday observance, etc.

Nevertheless, each individual Christian should vote as a Christian. He knows what the law of God is, and he knows what the Gospel of Christ is, and he knows that his first responsibility is to God. He should therefore so vote as to be able to answer to God for that vote. He judges men and issues by whether they will tend to make it harder or easier for the kingdom of God to come among us. He votes for men and issues that will tend to bring our morality into harmony with the law of God. And that is the highest kind of citizenship, because no nation built on a crumbling foundation can long endure. The only abiding foundation is the will of God.

Banning a Magazine

LAST YEAR *The Nation,* weekly magazine, published two series of articles by Paul Blanshard which were critical of the Roman Catholic Church. Thereupon the magazine was removed from the subscription list of New York City public school libraries.

This action by the Board of Superintendents aroused considerable criticism and protest. A committee, headed by Archibald MacLeish, former Assistant Secretary of State, was formed to fight the ban on *The Nation.* Methodist Bishop G. Bromley Oxnam, member of the committee, said that the Board's action was "an affront to all whose religious principles demand loyalty to the truth, to all educators who believe in discovering the truth and communicating it to the students, and to all patriotic Americans who know that democracy must rest upon the free expression of truth." The Brooklyn-Nassau Presbytery of the Presbyterian Church called it "a sharp blow to freedom and a dangerous obstacle to the pursuit of truth."

But the Board of Superintendents stuck by their guns and reaffirmed their decision to keep *The Nation* out of the school libraries. They said that the charge that they had yielded to pressure from the Catholic Church was untrue, but that all the pressure had been on the other side. And they pointed out that it was not a matter of freedom of speech or of the press. "Freedom of the press," they said, "has never meant that everything that is printed must necessarily be used in the public schools."

I am in favor of the truth being told about the Roman Catholic Church. It is a credit to our free press that *The Nation* had the courage to print the disputed articles, or that *Life* printed that well-documented article on the Protestant Reformation that elicited such strenuous Roman Catholic objections. But I believe that in this case the Protestants made a mistake in going off the deep end in their attempt to reverse the decision of the New York school authorities.

It is obvious that the Board of Superintendents cannot be forced to subscribe to any magazine they do not want. *The Nation* has the liberty to print such articles if it desires to, subject only to the laws on libel. Those who wish to read the articles—and I hope they are many—have the privilege of doing so. But the school authorities also have the liberty of choosing which magazines they will subscribe to. If they do not have that liberty, we are in a bad way. Then they—and we—could be forced to subscribe to magazines of subversive propaganda, or sexy true-story publications, or even Roman Catholic organs.

Freedom of speech must be coupled with freedom of hearing or of not hearing. The right to speak over the radio does not give any speaker a guaranty that I will listen. The control of the dial belongs to me. The school officials were exercising a control that belongs within the sphere of their normal functions. If the citizens of New York do not like their decision, they can take steps to get a new Board of Superintendents. But the new Board would immediately be faced with the same duty and the same necessity of deciding which magazines to subscribe to.

Pseudo-Lutherans?

IF THE Religious News Service is correct in its information, that was a surprisingly wild attack that was made on nearly all the rest of the Lutherans of America and of the world by a speaker at the Milwaukee meeting of the Synodical Conference. The speaker was Prof. Norman Madson of Bethany Theological Seminary, Mankato, Minn. Dr. Madson is reported to have urged the delegates to the Conference to maintain purity of doctrine and to "seek the old ways" in their doctrinal interpretations.

So far, so good. Most Lutherans would subscribe to that, especially if it were put in New Testament language, that we should "earnestly contend for the faith once delivered to the saints." But Dr. Madson accompanied his call for conservative firmness in doctrine with an intemperate name-calling that included just about all Lutherans except those of the Synodical Conference. "Pseudo-Lutherans," he called them, "who seek to unite with all who call themselves Lutherans." Whom did he mean? Well, he specifically mentioned the "so-called" Lutheran World Federation that met at Lund, Sweden, last year. He said that these "unionistic" Lutherans could "reach a point of ecclesiastical hysteria

their attempts to promote Lutheran cooperation.

As to taking part in the Amsterdam assembly to set a World Council of Churches, Dr. Madson warned at "these Lund theologians are making their way toard a day of clerical confusion which dawns this onth in Amsterdam."

Quoting the famous Romans 16 passage: "Now I beech you, brethren, mark them which cause divisions id offenses contrary to the doctrine which ye have arned," the speaker declared: "This is our answer to ose who say the Missouri Synod is afflicted with narw legalism and isolationism. Would you call us uilty of narrow legalism when we do not associate with ose whom we have been told to avoid?"

It is of such utterances, I suppose, that Shakespeare id they "cannot but make the judicious grieve."

In the first place, I do not understand how Dr. Madon can speak for the Missouri Synod. Teaching at the ankato Seminary, he presumably is a member of the nall Norwegian Synod which is in affiliation with Misuri in the Synodical Conference. But I know that ere are numbers of Missouri Synod pastors and prossors who would not agree with his interpretation of omans 16:17 as including all Lutherans except those f one's own particular group. To bring them under the postle's condemnation is to class them with heretics nd enemies of the cross of Christ.

Then to call all others "Pseudo" (that is, false) Lutherans, and to speak of an honest attempt to think together and work together as a "so-called" Lutheran World Federation, and to say of these other Lutherans that they are capable of reaching a point of "ecclesiastical hysteria"—this is hardly the language of temperance and moderation which one would expect to hear in a meeting of the Synodical Conference. Does not the Missouri Synod—which is the largest part of the Synodical Conference—also "seek to unite with all who call themselves Lutherans"? Have they not had their representatives in Europe, making contacts, bringing material and spiritual aid to brethren in distress? Does that make them also "Pseudo-Lutherans"?

In regard to taking part in the Amsterdam World Council, there has been some honest hesitation on the part of some American Lutheran church bodies. Those who decided to participate did not do so with any idea of surrendering historic Christian doctrines in a "peace at any price" movement. They did so rather with the idea of strengthening the voice of conservative Christianity at Amsterdam. To prophesy that they "are making their way toward a day of clerical confusion which dawns this month in Amsterdam" is therefore both unkind and unwise. Ought not the heirs of sound doctrine to appear at a place and time like that to bear witness and raise their voice for the faith once delivered to the saints? Is it better and more Christian to stay in Mankato, Minn., or Milwaukee, Wis., and condemn everyone who goes to Amsterdam? To me it sounds like one man in a marching army saying, "You are all out of step but me."

Our Double Citizenship

(Sermon preached on July 4. Text: Matthew 22:15-22)

THIS IS SUNDAY, JULY 4. I suppose there will be thousands of sermons today all across this land on the subject of church and state.

The coincidence of Sunday and the 4th of July is not nusual; it takes place four times in every 28 years. But it is unusual this year due to a combination of circumstances. For one thing many questions have been aised in recent years in regard to Christian obedience o ungodly governments. Our fellow Lutherans in Eope had to meet that problem. Again, this year our American Lutheran Church is emphasizing Christian itizenship. Finally, this is an election year, and today s just about midway between the conventions of the wo great parties. It is a good time to think of

OUR DOUBLE CITIZENSHIP

The text is familiar; it is the regular Gospel for the 3rd Sunday after Trinity. Jesus says that we should render to Caesar—that is, to earthly government—its due, and to God His due. I would like to speak of our double citizenship under three heads:

1. It requires of us a double loyalty;
2. It confers upon us a double benefit;
3. It imposes on us a double responsibility.

A Double Loyalty Required

Jesus says that we should render to Caesar the things that are Caesar's and to God the things that are God's. The answer was called forth by the question as to whether it was right in Jesus' opinion to pay tribute to Caesar. Today we shall not linger to discuss the motive the Pharisees had for asking the question. What the Pharisees thought is no longer of any importance. But what Jesus said is of importance for all time.

According to the Lord's answer it is fitting and proper for God's people to support earthly government. The form of support here mentioned is financial, through the payment of tribute or tax money. Once the principle

is admitted, however, that government is to be supported by God's people, it will be seen that such support is capable of extension to other forms than financial. If government may properly be supported by our money, it may also be properly supported by our votes, our services, and our prayers.

This is in harmony with the plain teachings of Scripture that God establishes earthly governments, and that therefore we must be subject for conscience's sake. To the Egyptian Pharaoh God said through Moses, "For this cause have I raised thee up, to show in thee my power" (Ex. 9:16). The words of Mordecai to Esther the queen are well known and often quoted, "Who knoweth whether thou art come to the kingdom for such a time as this?" (Esther 4:14)—implying that it was God's providence that brought Esther to the throne in time to render a signal service to God's people. The Psalmist says, "Promotion cometh neither from the east nor from the west nor from the south, but God is the judge; He putteth down one and setteth up another" (Ps. 75:6,7). St. Paul also says quite plainly that the powers that be (earthly rulers) are ordained of God, and whoever resists the power resists the ordinance of God. He also says that the ruler "is the minister of God to thee for good" (Rom. 13). And Luther, explaining the fourth petition of the Lord's Prayer (Give us this day our daily bread), includes "good government" as one of the blessings of God we pray for.

Our other and primary loyalty as Christians is our loyalty to God's kingdom. We must render to God the things that are God's. "Our citizenship is in heaven," says the Apostle Paul (Phil. 3:20); and to the Ephesians he writes that they are "no more strangers and foreigners but fellow citizens with the saints and of the household of God" (Eph. 2:19).

The head of that heavenly government is Christ, of whom the Old Testament prophet says that His name shall be called the Prince of peace, and that "the government shall be upon His shoulder," and that "of the increase of His government and peace there shall be no end" (Isaiah 9). Of Him the New Testament seer says, "He hath on His vesture a name written, King of kings and Lord of lords" (Rev. 19:16).

For the success of this kingdom we pray every day, "Thy kingdom come" and confess every day, "Thine is the kingdom and the power and the glory." With this kingdom and this King we have cast in our lot, believing that He shall reign until God has put every enemy under His feet. For the coming of this kingdom and the rule of this King in the hearts of all men we Christians labor and pray, serve and sacrifice. For as Luther says, "He has redeemed us that we may be His own, and live under Him in His kingdom, and serve Him in everlasting righteousness, innocence and blessedness, even as He is risen from the dead, lives and reigns to all eternity."

But is it not a contradiction to speak of a double loyalty? Did not Jesus Himself say, "No man can serve two masters; for either he will hate the one and love the other, or else he will hold to the one and despise the other"? He did indeed say that, but we must remember that He was speaking of two loyalties that are incompatible: "Ye cannot serve God and mammon." You cannot serve the true God and at the same time serve a false god that you have made of your earthly desires and possessions.

But there are loyalties that are compatible with one another. Let me illustrate it in this way: if two men are walking in different directions, I can walk with only one of them, not both. But if they walk together, I can walk with both of them. Thus I can be a loyal and obedient citizen of Bexley, of the State of Ohio, and of the United States of America all at the same time, because these governments, one within the other, are all going the same direction. As a churchman I can be a loyal member of Christ Church, of the Ohio District of the American Lutheran Church, of the American Lutheran Conference, of the National Lutheran Council and of the Lutheran World Federation all at the same time, for their interests are the same and their direction is the same.

And I can be a loyal citizen of an earthly government and at the same time of Christ's heavenly kingdom under the same conditions—namely, if they walk together. If however they do not walk together, if any earthly government in any way or in any degree opposes the purposes of Christ's kingdom, or hinders its progress, or denies its reality or persecutes its people, then I must make my decision; I cannot be loyal to two opposing ways at once. For the Christian the decision is always the same: come weal or woe, prosperity or adversity, "we must obey God rather than men."

A Double Benefit Conferred

Let us take the greater benefit first, that of our heavenly citizenship, for otherwise we cannot understand the real purpose and benefit of our lesser citizenship.

The first and greatest benefit of our heavenly citizenship is of course our salvation. In fact our salvation and our citizenship in heaven are two sides of the same thing. And there are many other names for it in the Christian vocabulary. Speaking of it from the viewpoint of the work of the Spirit in our hearts, we call it regeneration, being born again, the beginning of the new life in us. Speaking of it from the viewpoint of our relationship to the heavenly Father, we call it sonship, the state of being a child of God. Speaking of it from the viewpoint of our former condition in which we were separated from God by sin, we call it the forgiveness of sins, granted to us by the grace of God for the sake of the merits of our Savior Jesus Christ, who bore our sins in His own body on the tree. Speaking of it from the viewpoint of what our Savior did for us, we call it redemption, buying us back out of the slavery of sin. Speaking of it from the viewpoint of our relation to that Savior, we call it faith. Faith, forgiveness of sins, redemption, regeneration, sonship, heavenly citizenship—all the same thing, all facets of the one great jewel, and

greatest thing in the world. The theme of countless ristian hymns, the subject of the greatest music and most sublime poetry, the inspiring message of the urch around the world, the joy of angels and the mph of God, the assurance to the child of God that will reach the destiny for which God made him— is the great benefit of our heavenly citizenship.

here are also some corollary benefits, secondary bene- that cluster around and follow from the primary . There is the peace and joy that fills the heart of who knows that he belongs to God. "Peace I leave h you," says Jesus, "my peace I give unto you; not the world giveth give I unto you. Let not your heart troubled, neither let it be afraid. . . . I will see you in, and your heart shall rejoice, and your joy no man eth from you" (John 14:27; 16:22). There is the et conscience and the absence of fear that belongs one who knows his sins are forgiven, completely cov- d and blotted out by the blood of the Lamb of God, l nevermore to be remembered against him. "As far the east is from the west, so far hath He removed r transgressions from us" (Ps. 103:12). There is the sence of worry, the serene and confident assurance t since we are God's children He will care for us, l though troubles may come in this world of tribula- n, nevertheless all things must work together for good them that love God, and nothing in heaven or earth hell can separate us from the love of God which is Christ Jesus. There is the joy of service and the eetness of fellowship with God in prayer and with s people in worship. There is the consciousness of ing identified with the purpose of the universe and at e with the will of the eternal God. There is a life to e in His name, and when it comes to an end there boldness to enter into the holiest by the blood of sus, and the anticipation of the unimaginable joys and essings of an eternity with God, when the great Judge all say, "Come, ye blessed of my Father, inherit the ngdom prepared for you from the foundation of the orld."

These are the benefits of our heavenly citizenship. ou see how deep they go, to the very roots of our being; d how high they rise, into the very presence of the ing God; and how far they reach, even to eternity.

Compared to the benefits of our heavenly citizenship, ose of our earthly citizenship are minor and tempo- ry. Nevertheless there are such benefits; but they n only be rightly understood and correctly evaluated the light of our relation to God and His kingdom.

First of all we must remember, when we contemplate e blessings of our earthly citizenship, that it is God ho establishes earthly governments because He is a od of order. The powers that be are ordained of God. nd secondly we must remember that God's prime pur- ose in creation is to produce a race of beings who will ve under Him in His kingdom in everlasting righteous- ess, innocence and blessedness. And third, that every- ing that God does is in harmony with everything else at He does. He does not forget His main purpose in the pursuit of a secondary purpose. Everything is a means to the one main end. The establishing of earthly governments is not an end in itself. It is a means to an end; it must serve, as everything must serve, the eternal purpose of God, which is man's salvation.

Sin having entered into the world, it is necessary that there be laws for the restraint of the ungodly and the protection of the weak. That is what government is, an ordered state of society under laws. The chief benefit that we have from a stable and orderly government is that we are protected thereby from uproars and alarms, from riots and lynch law and mob rule and anarchy, from aggressions of evil men, from insecurity of life and property, from strife and bloodshed and war, from plague and want and starvation, and from a harried existence generally.

But the ultimate purpose of an orderly government is not merely a quiet and prosperous life on earth. "What shall it profit a man if he gain the whole world and lose his own soul?" The ultimate purpose is not mere creature comfort, plenty to eat, plenty to wear, money in the bank, and an automobile in every garage. Man is a creature for eternity. Therefore the purpose of an ordered existence must include eternity in its view. In plain words, God gives us earthly governments and a peaceful and ordered life in order that we may have time to consider more important things. The apostle Paul says that we should pray "for kings and for all that are in authority that we may lead a quiet and peaceable life in all godliness and honesty; for this is good and acceptable in the sight of God our Savior, who will have all men to be saved and to come to the knowledge of the truth" (I Tim. 2:2-4). This is then the first and greatest benefit of earthly government, that in the ordered existence it provides, the Spirit of God may have an opportunity to speak to our hearts of eternal things.

There are corollary benefits here, too. There is the right to own property and plant a garden and thus go into partnership with the Creator. There is the right to marry and bring children into the world and live in happy homes. In favorable instances there is the privilege of belonging to a nation of whose history we can be proud, and to whose influence for good in the life of humanity we can contribute. These are the benefits of our earthly citizenship.

There is no benefit, however, without a corresponding responsibility; and we would not be properly considering our double citizenship if we did not also think of

Our Double Responsibility

Jesus said: "Render to Caesar the things that are Caesar's and to God the things that are God's." In our earthly citizenship we owe allegiance and support to the earthly government under which we live. The Christian should be the very best citizen of all, for after all the laws of the state are based upon the laws of God, and when we are obeying the laws of the state we are also being obedient to God. That is, of course, as long

as they are walking together. It is not always clear that the laws of the state are the laws of God. For example, when you come up to a red traffic light at the corner and stop, you seldom think that this is a law of God that you are obeying for, of course, it is not written anywhere in the Scripture: Thou shalt stop at a red light. But it is in the Scripture: "Thou shalt not kill." You see the relationship between the lesser laws of our earthly government and the basic principles of God's law, and therefore the Christian should be the very best citizen of all; and not only because the laws which he obeys are also the laws of God to whom we owe the primary loyalty but also because of the motive for which we obey laws. He who holds citizenship in the earthly government and not the heavenly often obeys the laws simply out of fear because if he does not obey them he will be punished. The Christian has a better motivation. He obeys those laws not from fear primarily but from love, because he desires to do so, because he is a child of God and his nature has been changed.

You will hear many Christians say that Christians ought not to be greatly concerned about earthly government and about politics, which is the science of earthly government, for politics is so dirty. Well, I grant you that. But the main reason why it is so dirty is because so many good citizens have scrupulously and religiously kept their hands off of it. We have a duty, a responsibility toward our earthly government. We teach in public schools, down in the grades and in the high school, Civics, or civil government, the science of government, and Ohio has annually a Boys' State and a Girls' State in order to teach our young people something about the privileges and responsibilities as citizens of our earthly government. As Christians we owe something to America. We know, for example, that "Righteousness exalteth a nation and sin is a reproach to the people." We know that the Bible also says, "Happy is that people whose God is the Lord." We know that America can succeed as a nation only if it walks with God. Since we know that we have a special responsibility over against our government.

But we have also at the same time a responsibility to our heavenly King. As Christians we owe something to America. I can also say that as Americans we owe something to God. Why are we important as a nation? Is it because God likes our looks more than the looks of other people? The shape of our heads, or the wa we walk or something? No, no. We are important a a nation because God has a purpose for us. As Chris tians we know there is a day of judgment coming. An we shall have to answer not only for our individual re sponsibility but also for our corporate responsibility a a nation.

I have heard Christians shrug off this corporate re sponsibility, and say, "We can't decide what the natio should do. We don't know enough about what is goin on behind the scenes. All we can do is elect our rep resentatives and let them go to Washington and do wha they think is right." I do not agree with that. I ex pect to be held responsible, at least in part, for every thing that America has done on the great Day of Judg ment, because this is my land, and this country is government of the people and by the people and for th people, and the people therefore are responsible. If w do not know everything that is going on, it is up to u as Christian citizens to demand to know and to find ou what is going on and what motives underlie the politica actions of our government. If our nation's acts ar wrong, then it is up to us to act as the conscience of ou nation and to demand that the course of the nation b changed; and if the nation fails to act in certain situa tions then it is up to us as enlightened Christian citizen to create such a body of public thought and sentimen that the nation will be forced to act in the proper direc tions. We Lutherans have been backward in that re spect. We have not taken upon us our full responsibilit as citizens, our responsibility to God. Let us remembe that for everything that my nation does I am at lea in part responsible

So this is our "Double Citizenship." It requires of u a double loyalty, it confers upon us a double benefit an it imposes upon us a double responsibility. On this da of the anniversary of the birth of our nation let us thank God for our grand and good and blessed land, and l us resolve to live henceforth as Christian Americans, a American Christians.

"Lord, let Thy goodness lead our land,
Still saved by Thine Almighty hand,
The tribute of its love to bring
To Thee, our Savior and our King." Amen.

D.

True Patriotism

(A District President's Message)

W. E. Schuette

THE HIGHEST SERVICE anyone can render our prostrate world today is that he be a God-fearing, Christ-following, Spirit-filled soul. In our hysrical haste to do something when a crisis comes we e wont to forget that first of all we must be something. be sure we shall not be something without doing mething; but, after all, to be comes first.

A unique conspiracy determined me in my selection a leading thought for my message to you this year. ıe of three conspirators was the present humanity-de, everywhere-felt crisis in virtually all the affairs men and nations. A second was the character of this y of our convention's opening, June 14 being Flag ay; for, one hundred and seventy-one years ago today, 1777, the Stars and Stripes were adopted as our Coun-y's emblem and banner. The third member in the nspiracy was the circumstance that the American Lu-eran Church chose, for special emphasis this year, the bject of Christian Citizenship. What could I do but rrender to so peculiar a conspiracy as this?

Being a God-fearing, Christ-following, Spirit-filled ul is, as far as our social relations come into considera-ɔn, the same as being a Christian citizen; and this, I ɔld, is tantamount to being a true patriot.

For some time I have been selecting, and sawing, and iiseling, and lathing, in an effort to produce a really tisfactory definition of Patriotism. Certainly the usual ief statement that "Patriotism is love of Country" does ɔt fill the requirements. I timidly make bold herewith submit the results of my mentioned labors.

Patriotism is cheerful, loving, sacrificial loyalty to a rtain "way of life," of life lived together with certain her persons, within a certain land, honoring certain aditions and controlled by certain agreements called ws. I am always thrilled by the bang and rattle of ums, by the shrill shriek of fifes and piccolos, by the ght of gaily waving, bright-colored flags. But this usic and this display are not patriotism; nor is one's ılse, quickened by such sounds and sights, an index real patriotism. Patriotism, true Christian citizen-ıip, is lofty—far above what can be heard and seen. invite you to examine my definition.

1. Loyalty—what a word! It brings to mind constancy, ıd devotion, and fidelity, and allegiance. It sets itself rmly against treason, and treachery, and perfidy, and ɔwardice. It can not exist except in a soul; and it will ot exist in its genuineness in the soul which does not ear God; and it will not grow to full stature and ma-ırity except in the soul that knows God as He is re-ealed in Jesus Christ and that has been made a temple f the Spirit whom He sends.

This loyalty is not attachment to soil and lake and mountain and river, to field and forest, to commerce and industry and agriculture, to inventions and enterprises; but to that indescribable quantity which we call a "way of life." It is a passion which will carry us far, not by reason of outward compulsion, but of free choice, in happy cheer, prepared to make any sacrifice. So close is the sense of selflessness knit to the idea of patriotism that in some people's conception real patriots are only those who go to war for their Country, and the highest type of patriotism is the offering of those who forfeit their lives in their Country's wars.

But the demands of this loyalty are so constant that all through the piping times of tranquil peace, just as religiously as in the fifing times of boisterous war, it feels the continuous debt which it owes to the "way of life." Countries have lost far more through the lethargy of patriotism in days of peace than they have lost through traitors in days of war. You and I are asked to exercise loyalty to our American "way of life" today, tomorrow, always. Our patriotism should not need the clang of battle to stir it to a sudden unwonted activity. Day-by-day loyalty to our "way of life" does not wear glamorous panoply, but its sterling worth can not be questioned. Let me add that in its composition there will be daily thankfulness for the blessings which our "way of life" includes, and the clamping of a determined mute on the habit of complaint and criticism which life in a land of countless liberties seems to encourage.

2. The life of which I speak is a life lived together with others. There is dominant in Christian citizenship the obligation of the social, a genial yielding to the habit of togetherness. We do not think and speak of it without implying that we have fellow citizens. There may seem to have been, in history, patriots who were solitary figures. I have a vague recollection of an oration on Napoleon which I heard in my boyhood days, in which (I am quoting inaccurately, I know) occurred the sentence, "He sat, a sceptered hermit, wrapped in the solitude of his own originality." But—was Napoleon a selfless patriot, or only a self-seeking plunderer?

Now, living together with others, joining heart and hand with one's fellow citizens, is not a simple problem. It calls for much understanding sympathy, for much forgiving gentleness, for much patient toleration, for much willing helpfulness, for much true neighborliness —all of which are peculiar to souls that fear God and follow Christ and consign the making of their choices and decisions to the Holy Spirit.

In our own land more than in any other these graces come into requisition. Our fellow citizens are recruited

from all the lands and races of the broad earth. Their backgrounds are decidedly various. They have brought so variegated a mass of traditions with them that we have often been told that America's experiment must eventually fail—or has already proved a failure. It is in regard to equality of status and of opportunity of all our citizens, whether Black or Red or Yellow or White, that the question of racial distinctions has been hotly debated. We have proponents of racial equality who go to the fantastic length of advocating intermarriage of Negro and White. On the other hand, here is a news note from Memphis, dated May 12, which says that Mr. Fielding Wright, Governor of Mississippi, delivered an "anti-Civil-Rights" speech in that city and "drew the largest audience any political figure had drawn there for years." Mr. Wright is a Methodist, a lawyer, a graduate of the University of Alabama, and has occupied one political position after another. If you explain that his politics influenced him, what of the prominent clergyman who argued, in a church convention last month, that God Himself segregated the races and that we have no right to contravene God's patent economies?

I hold that every Christian must settle the race question for himself. We shall always have extremists at both ends of the puzzle. You and I can, as far as we are individually concerned, follow Christ to a God-pleasing attitude toward all sorts and conditions of fellow citizens.

3. Rejecting the simple definition that "Patriotism means love of Country" by no means pushes the country of which one is a citizen out of the picture. The "way of life" to which we owe loyalty is to be lived within a certain land, the boundaries of which are quite definite.

> "I love thy rocks and rills,
> Thy woods and templed hills,
> My heart with rapture thrills."

The much-vaunted talk of recent years about one world should not be carried too far. It is true that God said, through Paul, He "hath made of one blood all the nations of men"; but he immediately added, "hath determined . . . the bounds of their habitation." It appears that God, who is the founder of the family, is likewise the founder of the nation; and, just as erratic as would be the notion to dissolve families into communities, so erratic would be the idea of abolishing our division into nations, each occupying its own domain and following its own bent, and making a general humanity of them, with a consequent homogeneity which would be undesirable. Let the Swiss continue to yodel about his majestic Alps; let the Italian dream on of his blue skies and sunlit waters; let the German again extol the marvels of his Rhine and his Black Forest; let the Norwegian continue to delight in the weird mysteries of his fjords; let us United-Statesites rave on about having the biggest and the best and the most of everything. God had wise purposes when He determined "the bounds of their habitation" for the nations of His earth.

> "Lives there a man with soul so dead,
> Who never to himself has said,
> 'This is my own, my native land!'?"

4. To make the portrayal of Patriotism, of Christian citizenship, complete, I add that loyalty to one's Country's "way of life" must include acceptance of its hallowed traditions and acknowledgment of the sanctions which in a democracy are agreements bearing the names of law and ordinance. A lawless "way of life" can commend itself to no thinking person, still more emphatically to no Christian. One of the insidious inclinations of sinful human hearts which have done much to counteract the cultivation of true patriotism, as long as there have been nations, has been the tendency to treat law with disrespect. We Christians are by no means free of this inclination. We disregard an ordinance, provided we think we can do so without being caught, and we explain things to our consciences by saying, "They have no right to make a law like that!" or "That law was got on the books by this-and-that bloc or lobby." We know that there are regular rightful ways of changing existing laws and of making new ones; and we know equally well that the process is slow and laborious. But patriotism requires that we respect law even when our respect is mustered at the expense of what we feel certain is better judgment as to the law's propriety.

Some questions intrude here. How far may we of the Church go in our use of the free speech privilege in expressing our opinions of our public officers and the laws they make and the policies they pursue? How far and in what manner may organized church bodies exert themselves in efforts to direct and formulate public policies? I have of late often wished that these church bodies might be vocal without being vociferous. The same applies to church periodicals.

In spite of severe provocation which many of the members of the Church feel on account of apparently inept and often selfish treatment of important matters by public officers and their parties, I am still of the opinion that the cause of righteousness and the interests of the Kingdom are better served by an exercise of self-control on the part of church people, and their contenting themselves with adherence to the practice of our Lord, heeding His will that we of the Church be like salt and leaven.

Another question—what of attempts to alter poor political and national conditions by using the Church's machinery to put men of stalwart Christianity into high office? At least some of you have heard me express myself dubiously as to the wisdom and the assured benefit of urging earnest Christian men to enter politics, and you have wondered at my opinion. Perhaps something written by Paul Hutchinson a few weeks ago in comment on the recent reversal of political fortunes in South Africa may impress you. Here it is.

"General Smuts's career furnishes a striking illustration of the ambiguities in which political leaders of noble intention become involved. Few men in the public life of the last four decades have tried to discharge their re-

nsibilities at as high a level of moral purpose. An list philosopher and a devout Christian, Jan Chris- Smuts has towered among the statesmen of this fused period. In days when international counsel has n darkened, again and again his voice has been ed for world sanity and peace. But he has been gued at home by the requirement which a democratic ler can never escape of carrying his popular support h him. The result has been a series of compromises, ecially on the race issue, which must have distressed and certainly added nothing to his fame. 'Politics,' l Lord Morley, 'is a field where action is one long nd-best, and where the choice constantly lies between two blunders.' This is the dilemma which confronts every political leader of high purpose. We wonder what thoughts pass through the mind of Smuts, the philosopher, after years of dodging and resorting to double talk on the racial issue, now that the actual outcome is the advent in power of a rival committed to the very ends the older statesman has been trying by indirection to avoid."

Members of this convention, I come back to the statement with which I began this message to you. "The highest service anyone can render our prostrate world today is that he be a God-fearing, Christ-following, Spirit-filled soul."

The Christian and the State

George Koehler

OUR GOD IS A GOD OF ORDER and discipline. The world in which we live is a moral world. And it is God's will that man should live an lerly and moral life to the glory of his God. To this l he established the home in which love and authority e. This institution is called the patriarchial order ociety. A community or society can exist and pros- only when it is regulated according to God's moral w.

he ten commandments are the basic foundation of good civil laws. In reality all civil laws are but an argement of the divine Law. God Himself was the giver and sovereign of Israel. In Him all the powers he State—legislative, executive, judicial—were united. s form of government is known as theocracy. God rcised His authority through men whom He raised This was an ideal form of government and it funcned well as long as the people obeyed God and lived nteously. But there came a time when the people l to Samuel: "You are old and your sons are not owing your footsteps. Now appoint a king for us, rule us like all other nations." It displeased Samuel hear them asking for a king to rule over them. So nuel prayed to God, and God said to him: "Listen the voice of the people, listen to whatever they say you; for it is not you whom they have rejected; it is whom they have rejected as their king." From that on Israel had a dual government: Church and State, est and King.

n the New Testament dispensation all governmental wer and authority is traced back to one source: God. rist said, "Render therefore unto Caesar the things t are Caesar's, and unto God the things that are d's." Paul taught, "Let every person be subject to governing authority. For there is no authority ex- t from God, and those that exist have been instituted God. Therefore he who resists the authorities re- ts what God has appointed, and those who resist will incur judgment. For rulers are not a terror to good conduct, but to bad. Would you have no fear of him who is in authority? Then do what is good, and you will receive his approval, for he is God's servant for your good. But if you do wrong, be afraid, for he does not bear the sword in vain; he is the servant of God to execute his wrath on the wrong-doer. Therefore one must be subject, not only to avoid God's wrath but also for the sake of conscience. For the same reason you also pay taxes, for the authorities are ministers of God, attending to this very thing. Pay all of them their dues, taxes to whom taxes are due, revenue to whom revenue is due, respect to whom respect is due, honor to whom honor is due." These inspired classic words of Paul are but a commentary on Christ's statement. Both statements are basic truths from which we cannot depart. As Bible Christians we believe that God is the author of the state or government. There are, therefore, two domains in which a Christian is a citizen, the Church and the State. Both are divine institutions. The State is not above the Church, nor is the Church lord over the State. Both are agencies of God, two fundamental institutions for men.

The civil government, therefore, deserves and demands our loyalty and obedience within its jurisdiction. The Apostles and the early Christians lived in a pagan state, but that fact did not keep them from being loyal citizens. They suffered much at the hands of governors, magistrates and kings, not because they violated the laws of the state, but because they were hated for Jesus' sake. They refused to sacrifice to the Roman emperor and this aroused the wrath and hate of the pagan Romans. Peter tells us about this in his First Letter: "Be subject to every ordinance of man for the Lord's sake, whether to the king, as supreme, or to the governors as sent by him to punish those who do wrong and to praise those who do right. For it is God's will that by doing right you should put to silence the ignorance of foolish

men. Live as free men, yet without using your freedom as a pretext for evil; but live as servants of God. Honor all men. Love the brotherhood. Fear God. Honor the emperor." Paul writes: "Remind them to be submissive to rulers and authorities, to be obedient, to be ready for any honest work, to speak evil of no one, to avoid quarreling, to be gentle, and to show perfect courtesy toward all men."

Although the Roman emperors were enemies of the Christians and persecuted the Church and imprisoned her leaders, the Christians never hated them for it. On the contrary, they calmly and humbly bore their cross like their Master. They prayed for their enemies and thus proved themselves true followers of Christ. The emperors, on the other hand, bent all efforts to exterminate the Christians. The ten persecutions of the early Church failed completely. They only made martyrs and heroes of faith. The blood of the martyrs became the seed of the Church. The Apostles encouraged and enjoined their congregations to pray for their enemies. "First of all, then, I urge that supplications, prayers, intercessions, and thanksgivings be made for all men, for kings and all who are in high positions, that we may lead a quiet and peaceable life, godly and respectful in every way. This is good, and it is acceptable in the sight of God our Savior."

In the first three centuries of our Christian era the State was the enemy of the Church and wanted to crush it, but failed. Since then the relation between Christian and State, the Church and civil government, has changed again and again in the course of time. When Christianity was elevated to the state religion by the Roman emperor Constantine, the relation between the State and Church changed frequently. At first the State dominated the Church. As a result the nation decayed morally and was conquered in 476 A.D. The Church grew stronger in power and influence. This left the Pope independent of civil authority. And when Constantine moved the seat of the empire to Constantinople, the Roman bishops extended their influence and lived in greater magnificence than the emperors had ever known. Step by step they were advancing their claim to universal supremacy. In its ambition to rule, the Church lost and forgot the spirit of Jesus Christ. The military spirit of imperial Rome had entered the Church, and it became a militant church. It changed its nature, became a political organization, and plunged into a millenium of hierarchy.

In the fifth century Pope Leo I snatched the power from the helpless non-resident emperors and made it his own. Leo justified this on the basis of Christ's word: "And I tell you, you are Peter, and on this rock I will build my church, and the powers of death shall not prevail aaginst it. I will give you the keys of the kingdom of heaven, and whatever you bind on earth shall be bound in heaven, and whatever you loose on earth shall be loosed in heaven."

The Pope claimed power over the souls of all men through time and eternity. He claimed to be Christ's vicar on earth. He enthroned and dethroned emperor and kings. During the time of Pope Gregory the Gre the world witnessed a Church State. The Churc usurped the ruling power from kings and princes. Th popes maintained their own armies, and when the needed reinforcement they appealed to the secula princes for aid. In the eleventh and twelfth centuri the Church urged all Christians in Europe to undertak the Crusades against the rulers in the Holy Land. Th motto of the crusaders was: "God wills it. Up, soldier of Christ. Crush the heretic and win your souls' salva tion. Up for the new crusade! Slay all! God wi know His own!"

There was a lopsided union between Church an State, in which the Church held the supreme powe Here is a case in point. When the German Empere Henry IV did not do the pope's will he had to go Canossa and cast himself in the snow before the pop on three successive days, asking for the lifting of th ban, which compelled all German subjects to break the oath of allegiance under pain of eternal damnation. Th climax of the hierarchic power came in the year 13 A.D., when Pope Boniface VIII seated himself in th Church of St. Peter on the throne of Constantine, gir ed with the imperial sword and wearing a crown. Wa ing a scepter, he shouted, "I am Caesar!" This was caricature of the most shameful confusion of Churc and State which the world has ever witnessed. But d spite these errors and the spiritual darkness, groups earnest seekers after divine truth sprang up everywhe in Europe. Among these were the Apostolicals, t Brethren of the Free Spirit, the Waldenses, and othe These groups protested the temporal power of the Po and some of them opposed war. All pleaded for a r turn to the purity and simplicity of the Gospel of Jes Christ; all protested against the corrupt practices of t clergy. All these movements show that there was st left in Christendom a group of Christians who believ that the Kingdom of God consisted not in earthly pow and glory.

The Church on earth had become a man-made Churc State. This temporal power, however, was taken fro the Pope altogether in 1870 when by a vote of the Itali people Rome was transferred to the government of Ital

The Reformation of the sixteenth century chang the entire course of history. Christendom was deliver from the Roman hierarchy. Princes with their whc states were won to the evangelical cause and protect the Protestant movement. Wherever Protestantism t umphed a national Church arose; Lutheran in Germa and the Scandinavian countries; Episcopal in Englan Presbyterian in Scotland; Dutch Reformed in Holla etc. Thus it happened that again a union was establish between Church and State. According to Luther's co ception of the relation of Church and State this set was to have been a temporary makeshift. But it mained to this day in all Europe. Luther himself nev believed that the State should defend the Church wi the sword. He taught that the subjects must alwa

y the government and the superiors even when they e war. He looked upon war as a means whereby State punishes the evildoers and also as a work of ce. The soldier is a servant of the government which s by divine providence and is ordained of God.

alvin believed in a theocratic form of government that the State should be the ally of the Church. In respect Calvin lived in the Old Testament and gov- ed Geneva in that spirit. He gave the war idea a istian stamp, for he believed in defending our faith religion with weapons. Zwingli was of the same id. He died on the battle field.

he Roman Catholic church believes in exterminating etics with fire and sword. The wars of religion which has fought are a dark chapter in church history. Of grave sin the Roman Catholic church has never re- ted.

n the United States of America Church and State are separate realms; each attends to its own affairs. We a nation in which there is no State Church. We be- e in a Free Church in a Free State.

Christians hold citizenship in both realms, the King- n of God and the sovereign nation. Although this is e there is no uniform creed among the various de- minations concerning war. The so-called peace urches, the Friends, the Mennonites and the Breth- , do not believe in military service and war. Not e of the larger denominations has taken a stand against itarism and denounced war.

How is it possible that the theological leaders did not cover Christ's teachings in regard to war? One can plain this unconcernedness only by asserting that the ologians were powerfully influenced by age-long tra- ions which kept them from discovering the spirit of Gospel. There are three grounds upon which they t their justification of war: 1. Just wars. 2. Double ndard of morality. 3. Glorification of the State.

Many Christians and non-Christians speak in favor of t wars. Has there ever been a just war? It was the urch father Augustine who coined this phrase and ny theologians hold the same view. The Lutheran urch has incorporated this phrase in article 16 of its gsburg Confession. "It is right for Christians to en- ge in just wars." Other Protestant Christians assume e same idea and have tried to square war with Christ's ar statements in the Sermon on the Mount and the ole New Testament. It cannot be done. There never s a just war. Was the Thirty-Years War a just war? all the rulers, diplomats and statesmen of the belligerent nations would lay their cards on the table, the rld would soon find out that there was some selfish tive on the part of each participating government be- nd the wars.

Expediency is generally the motive of modern wars. atesmen and diplomats have rarely pure hearts and an hands. History proves this. Wars are made in crecy. Rulers and national leaders, weapons manu- cturers and other kindred minds create a war propaganda, coin war slogans, work up a war psychology and hysteria, stir up a super-nationalism. This is then kept up by the press and radio till the nation is ready to fight. All those citizens who lived through the two World Wars know how it was done. Even the churches were dragged into the war. Many ministers helped the matter along with war sermons and stirred up the emotions of the natural man. The churches capitulated to the mighty State.

There were some pastors who had a bad conscience after the first World War. They felt their guilt and some confessed their wrong openly before their congregations. Some ministers were carried off their feet by the war hysteria. In the first World War a Presbyterian minister put it this way: "We are fighting not only for our country and for the democracy . . . of the world . . . but for the Kingdom of God . . . If this is God's war we should have Christian soldiers to fight it . . . We cannot draw any line between Christianity and patriotism . . . the two go together . . . The Church of Christ itself must enter the war . . . Every Presbyterian church should be a recruiting station." (Abrams in *Preachers Present Arms.)* This is an extreme case but not an isolated one.

There are millions of Christians who believe in the principle of separation of Church and State but in time of war they are ready to merge the two and fight. In a national crisis patriotism and nationalism sway emotional Christians. They have been told over and over it is a "just war." Nationalism proves itself much stronger than Christianity. When the war is over they find out to their own sorrow that they fought for a wrong cause.

The second ground on which some Christians justify war is the double standard of ethics. God's Word does not teach a double standard of morality, one for time of peace and another for time of war, one for Sunday and another for weekdays. When the government declares war, then the Christians are supposed to put their Christian standard of ethics in cold storage till the war is over. For the duration they must obey their government, no matter whether the government is right or wrong. They are told God commands us to be subject to the higher powers for they are ministers of God, who bear not the sword in vain. As Christians we believe that the rulers are the ministers of God and are to rule over their people after God's good pleasure, to maintain order, righteousness and peace, to restrain wickedness and punish evildoers, to protect the lives and properties of their citizens.

What is the citizen's duty? The civil government deserves our loyalty and obedience. All faithful citizens honor their superiors in authority, serve and assist their government in all good works, pay their taxes, and do everything to their best ability to maintain authority with honor and fear. The Christian citizens do more than that. They pray for their government and all those who are in authority. They help save their nation from moral decay, crime, vice, liquor evil, and many other social vices and sins. They believe that righteous-

ness exalts a nation and sin will destroy it.

It is only when the government demands obedience and service contrary to God's teaching that a Christian must reply: "I must obey God rather than man." But did not Christ say: "Render to Caesar the things that are Caesar's"? At the time when our Lord and His apostles spoke those words, there was no universal military training in the Roman empire and nowhere in the New Testament has God a program of war for His Christians.

How then shall the State enforce its right, if it has no power or might? We are told we are not supposed to ask whether my country is right or wrong, but to obey the government. Thus the conscience is put to sleep. Christians are told that the rulers are responsible before God for the war and the methods of warfare, but they themselves must obey their government at all times and under all circumstances. They must kill and lie, bomb innocent children and old people, plunder and destroy anything and everything that might help the enemy.

It is a matter of fact that for centuries Christians have been misinformed by the Church and State. God's divine moral Law takes no holiday. It is intact and in force in time of peace as well as in time of war. Holy Writ tells us that God holds each Christian and citizen responsible for his deeds done in his body, and not someone else! The rulers will have to give an account of their deeds as well as the citizens, but they have a greater responsibility. We must all appear before the judgment seat of Christ. Every knee shall bow to Him, and every tongue shall confess to God. He will judge all men according to His divine Law: Thou shalt not kill. Thou shalt not steal, Thou shalt not bear false witness against thy neighbor, Thou shalt not covet, Thou shalt not hate thine enemy. There is only one divine Law for all, and not a double standard. God's will must be done by all men. If men think differently they have been misled. Ignorance does not excuse.

This teaching of a double standard of ethics has created a conflict in the souls of sincere Christians in time of war. Our missionaries are asked by their young converts: How does it come that you tell us to believe in Christ and follow His example, that we must love even our enemies, never return evil for evil, and now we see how the Christian nations do not practice it? The converted Christians see the inconsistency and sense the truth that war is the transgression of the divine Law and we cannot satisfy them with our sophistry of a double standard—that it is the duty of men to love and do good to one another as individuals but as members of opposing nations to hate and to destroy one another when they have to settle their difficulties with the sword.

From such anti-Christian interpretation of Christ's mind the Christian conscience turns appalled. The Christians feel in the depth of their soul, we cannot with one tongue praise God and curse man, we cannot with the same heart love our Savior and hate our enemies. This sort of thing has troubled our Christian soldiers and they have written to their parents and pastors: As a Christian I have been taught from childhood to love men. Now I am taught by our officers to hate and kill. My heart is torn with the struggle between two opposing duties—my duty as a Christian to love, and my duty as an American to kill. I cannot reconcile these two opposing duties.

In the first World War a soldier wrote the following letter to a friend, in which he reveals how his soul is struggling with the conflict of war and Christian conscience: "Yes, do rouse my indignation and the anger which brings the tears to my eyes; rouse it, that is what I want! Wake my sleeping powers so that they may strengthen, so that I can put my thoughts in order and if I should return from this war, fling them once for all in the face of men, men who deceive themselves and find a justification even for this murdering—who are still seeking some—Heaven knows what—great moral after-effects from wholesale slaughter. I will never conceive that men, friends in time of peace, can, as a result of any principle whatever, suddenly fall into the madness of letting loose on one another with instruments of murder, to behave like wild beasts. Man takes man as the target for his bullets. Thou shalt not kill! How can a man of any feeling make sense out of such contradiction? Now, indeed, thou shalt kill, for your country says that friends are now enemies, for the press fills the masses with hate so that the war may be brought about at all. So in war thou shalt kill because that is the custom or because death for one's country is especially rewarded by God as a hero's death. The Church agrees: be loyal even unto death. So if I am loyal to my country, and if I, from love of my country, with a bullet, forever part from their fathers, mothers, sweethearts, sisters and sons, other men, just as loyal and just as civilized (though according to the press they are barbarians and we are the innocent lambs), I am a hero anyway. And if I finally, too, at last get the bullet that I richly deserve and it puts an end to my beastly behavior then I shall have been loyal unto death, then men will honor me as a hero, if they don't forget me among the thousands of other heroes. For against war the commandment "Thou shalt not kill" does not count so long as our nation and other people's nations get material advantages; but that war is based on the *idealism* of the peoples. So from the moment that any one says that there is war I kill my friend, my fellow man with whom under normal circumstances an unbreakable tie binds me! How can one man look another in the face after? No, if this bestial business is not attacked with the utmost energy, then I give up all hope in men's desire to advance in civilization, then I do not desire to live any longer. Then I would rather have less intelligence so that my soul may not any longer have any consciousness of itself, then I will kill myself so that I may not see—may not be forced to see—this world any more." (Mason)

Here we ask all those theologians, pastors and Christian laymen who express approval of war, why do you

t give those souls wrestling with this problem and conscientious objectors a satisfactory answer? They e asking for it. Why don't you? We believe it is a peless task. You have no answer that will satisfy em, because you cannot reconcile Christ and war, God d Mars, they are irreconcilables.

We all accept this universal truth that man is born ith inalienable rights. No state has authority over a tizen's life and conscience. There is a limit to a state's thority. We have learned from past history how three ndencies have been operative: 1. The tendency to subdinate the church to the state; 2. the tendency to subdinate the state to the church; 3. the tendency to erge the two institutions into an organic entity. Whenver and wherever this is not regarded untold harm is ne to state as well as to church. It is contrary to God's aching to have an absolute state or to deify the state. hat philosophy has been practiced in all totalitarian untries like Spain, Italy, Germany, Poland, Russia, c. The state claimed absolute authority over the urch and made it its obedient servant. Christian pasrs and civilians who refused to obey blindly were ned, imprisoned and sent to concentration camps. In ussia the church was simply liquidated because it was nsidered a barrier in an atheistic state. In those lands e state is some kind of an idol and all subjects must rve the state with body, soul and property. The Chrisan church is only tolerated in such lands or totally ppressed. Stateism replaces the church and God. n such countries the Christian church finds herself ithin an environment which is hostile to her teachings d practice.

Even modern democracies have gone so far to the ft that they believe the men in authority are responsile only to their people and to God. Who then shall rrect the state? The Christian church is the conience of the nation and has the moral authority over e state. The Christians must speak up and reprove overnment and nation when they violate God's Law. nly by retaining its freedom from the state can the hurch retain the freedom to criticize, guide and uplift e nation. The church must insist on her right to be nd remain a church and to teach a fellowship that is ased on the will of God as revealed in the Bible. The hurch must insist on her sovereignty to be unhindered n her work and be entirely under the Lord and not a uppet of the state. It frequently happened when the hurch insisted on her God-given rights, that she found erself in struggle with an anti-Christian state. This, f course, means persecution of the church. In such rying times some Christians weaken and want to be eutral or compromise with the state or even cooperate vith the anti-Christian state. When the church becomes n obedient servant of the state and upholds an antiChristian culture, she puts her light under a bushel; he becomes a savorless salt and is trodden under foot—nd deserves it.

In our land the Bill of Rights guarantees to all citizens freedom of speech, freedom of the press, freedom of assembly, freedom of religion, freedom to worship God according to the dictates of our conscience, to teach our children our religion, to own property, printing presses and all other essential things necessary for the extension of God's Kingdom.

The two domains exist side by side. The Christian Church looks after man's spiritual and moral needs and the state takes care of the temporal and earthly needs of its citizens. Church and State should always work hand in hand and never one against the other. Both seek the common good of all citizens. The Church is only a Church and never a State, and the State is always a State and cannot be a Church. The relation between the two institutions has often been misunderstood and this always caused much friction and sufferings. The three main types of this relationship are: State Church, in which the State rules over the Church; and the Church State in which the Church rules over the State; and the Free Church in which both are free, independent, existing side by side. A free Church in a free State, this is our American ideal. This policy is being more and more adopted in other lands. The Church flourishes best when it is free and not in partnership with a materialistic State.

In the last decades there has been a tendency in the world to magnify the State and make it the absolute authority in all affairs of life, which borders on the deification of the Roman Caesars. That a monster god-state is developing in some countries cannot be denied. That monster will devour all Christians if it is not curbed. It was this monster that the first Christians had to face. As Christians we cannot and will not recognize an absolute State and authority. We believe that only God and our Lord Jesus Christ is absolute and He is the author of State and Church. The Church must reserve the moral authority over the State and refuse to be muzzled. When modern statesmen follow the pagan tradition in deifying the state and making its greatness and power the idol to which the individual citizen must sacrifice everything, his life, conscience, religious faith and possessions, then Christians insist on their religious freedom and follow their conscience. It is never safe but always wrong to act contrary to our conscience or silence it. The hour will surely come when our conscience will arouse from sleep and torture and condemn us. It is hell to live with a guilty conscience.

What do we understand by religious freedom? We let Dean Luther A. Weigle, Yale University Divinity School, answer this question: "That all men have a natural and indefeasible right to worship Almighty God according to the dictates of their own conscience; that no man can of right be compelled to attend, erect, or support any place of worship, or to maintain any ministry against his consent; that no human authority can in any case whatever, control or interfere with the rights of conscience; and that no preference shall ever be

given by law to any religious establishment or modes of worship. (Illinois Constitution, Article 8, sec. 3.) Most all states have written these principles into their constitutional law. The religious freedom includes these basic rights: The right of the citizen to hold the state responsible to moral law and to God; and the right to labor to this end through appropriate judgments, witness, and constructive participation in the activities of citizenship.

The citizen has the right to dissent in the name of religious belief (reason or conscience) from an act or requirement of the state, and to express this dissent in action or in refusal to act, as well as in speech. This is the right of so-called conscientious objection. It is recognized that the state may rightfully require a penalty for such dissent, but the penalty for such behavior on grounds of conscience should take these grounds into account.

These freedoms are rights, not only of the individual citizen, but also of churches and congregations, so far as these are made up of citizens. They are the rights, not only of believers, but also of non-believers and atheists.

The truth is that religious freedom is not a special privilege which the state accords to folk of peculiar temper. It is a right which has entered into the very making of the state. It is one of the basic freedoms in any sound Bill of Rights. Historically, logically, and in practice, it undergirds and sustains human democracy. Without it all other freedoms are in danger.

The separation of Church and State is a sound principle, but one that is much misunderstood. It means that the Church and State are mutually free, and that neither may rightfully control the other. It does not mean, that the State acknowledges no God, or that the State is exempt from the moral Law wherewith God sets the bounds of justice for nations as well as for individuals.

Stanley Jones writes: "When there is a clash between my country and my conscience, then my conscience must bow to one authority, and only one authority—the Kingdom of God. Our nation acknowledges that position when it gives the right of conscientious objection to war. In doing so it acknowledges that there is an authority beyond the State to which the individual conscience is amenable. The State will not ravage or coerce that conscience—it belongs to God and not to the State. The standing of the conscientious objector is therefore legal, and his patriotism as such is unquestionable. The danger to the State is not from those who have consciences, but from those who have none. They are the fifth columnists who undermine the morals and hence the morale of the country."

A State has no right to force a young man to fight and kill against his conscience and against what he conceives to be God's will. A State that does that is no just State, and it will not be able to retain its authority very long. A State that disregards a citizen's conscience is undermining its own safety, is fostering crime and rebellion. All those whose conscience and religious conviction will not permit them to bear arms and figh should, therefore, not be labeled traitors and cowards unpatriotic and un-Christian. They should not be hamp pered in their social life. This has been the very reason why some young men compromised and took up arms against their own convictions. To all those boys the Lord says through His apostles: "Stand fast therefore in the liberty wherewith Christ has made us free. Do not become servants of men. He that is not for me is against me, and he that does not gather with me scatters. You cannot serve two masters."

Has a Christian a right to ask for exemption from military service? Most definitely so and on Scriptural basis. God forbids to kill and destroy human lives. The Son of man came not to destroy men's lives but to save them. Of course, each Christian must decide for himself whether he can take up arms and kill his fellow men, whom he has never seen and who have not done him any harm directly. His enemies are also God's children, created in the image of God, and perhaps brothers in Christ Jesus. Many true believers and even humanitarians decided themselves for God and His moral Law and replied to the State: "I cannot fight." If we have millions of them in our land and in other lands, then war must cease, for there will be no soldiers to fight battles.

There is an awakening in Christian lands in regard to objection to war. A true Christian is a child of peace, a real pacifist. Pacifism is that spirit which causes one to oppose force and advocates the settlement of international disputes by arbitration. It is the expression of the mind of Christ on the war issue. "Be ye minded like Jesus Christ." Peace is fruit of our faith in Christ, the Savior and Prince of Peace. There are also some non-Christian pacifists who are opposed to war from a humanitarian viewpoint. But even this attitude must be traced to Christ's influence. The Christian pacifists have a great mission in these days of wars and rumors of war if there is to be peace on earth and good will among men. This work must be done now and without delay.

Good States have enacted laws which exempt from military service young men whose conscience will not permit them to bear arms. Our Federal Government sent all conscientious objectors to the Civilian Public Service camps where they work without pay and maintain their own camps. In 1943 the total number of drafted men claiming to be conscientious objectors, including those who accepted non-combatant service in the army, had reached about 12,000, and of this number 2,000 were in prison. In England the total number of objectors of every kind was 60,000, of which 3,000 were in prison. The conscientious objector did not register for military service at all in that country.

After the first World War a peace movement was started in war-weary Europe. In Switzerland some one hundred clergymen organized the Union of the Anti-Militarist Clergymen. German Catholics in Germany began a crusade gainst war. In 1926 English Congregational ministers made this manifesto: "We are determined, by God's help, to take no part in and give r

ction to war. This pledge allows of no compromise; no longer make any distinction between righteous l unrighteous, aggressive or defensive wars. Every r is sin." Denmark passed its Conscientious Objec- n Law in 1917. In 1928, one hundred and thirty-five nisters of the Danish Lutheran State Church declared ir conviction in a manifesto, that "every war, even so-called war of defense, is in absolute opposition the fundamental principles of Christianity, as these revealed in the Gospel of Jesus Christ, and we will rk for disarmament and for peace. We should deem n honor for our country, if it were the first that ac- ted disarmament." Sweden passed a Conscientious jection Law in 1920, Norway in 1922, Holland in 1923. 1924 pastors and laymen of Holland convened in as- bly, made this declaration: "This Society, convinced t only by the permeation of Christian principles may vation be expected for men, nations and communities nations; that this permeation is not only retarded by influence of sin, but also by the maintenance of sin- institutions, of which the most pernicious is war; t not only does war mock at all justice, but the char- er of modern warfare injures man's religious and ral sense to a degree no longer to be tolerated; that oppose this crime any sacrifice is worth making, in realization of the truth that it is better to suffer ong than to commit it; . . . calls on all Christians, in d out of the churches, to join in this struggle, that the ne of Jesus Christ and His heavenly Father may no ger be assaulted by the peoples in the horrible way y have been in the years which lie behind us."

The International Committee of Anti-Militarist Clergy- n of ten different nations assembled in Amsterdam, lland, in 1928, made this declaration: "This Inter- ional Congress of Anti-Militarist Clergymen, judg- , 1. that the moral principles of Christianity, as they revealed by the Gospel of Jesus Christ, are in irrec- ilable opposition to war; 2. that war, especially mod- n warfare, by its very character violates all Christian ues; 3. that the state which makes preparation for r and forces its citizens to share in the business of r, dechristianizes the nation: makes an urgent ap- l to the Christian churches to consider it their duty,

to protest in a fundamentally anti-militaristic way inst the sin of war and war preparation.

to declare the office of military chaplain inconsistent h the Gospel;

to protect the conscientious objector as one maintain- the Christian attitude;

to convince the Christian nation that it ought to dis- n, and instead of the sinful risk of war ought to ac- t, in reliance on the assistance of God, the risk of ace." The fruitage of this convention was the "Inter- tional Union of Anti-Militarist Ministers and Clergy- n." Pastors of Great Britain, Germany, France, Hol- d, Switzerland, America and other lands are mem- rs of this organization.

The Christian Conference held in Columbus, Ohio, March, 1928, representing twenty-one bodies, declared: "The churches must form a strong power to blot out war. War denies the Fatherhood of God, besmirches the Brotherhood of men, mocks at the sacredness of human life, is merciless to women and children. It employs falsehood, denies justice, drives away compassion and stirs up hate. War stands for anything Jesus did not propose, and stands for nothing He did. We believe that Christians must be good citizens, obedient to the laws of the State up to the point where obedience to men would be disobedience to God. The churches must condemn recourse to the war system as sin, and henceforth refuse to sanction it, or to be used as an instrument in its support."

The United Lutheran Church in America assembled in convention at Minneapolis, Minn., October 11, 1944, passed the following resolution: "An Interfaith Declaration on World Peace":

1. The moral Law must govern world order.
2. The rights of the individual must be assured.
3. The rights of the oppressed, weak or colonial people must be protected.
4. The rights of minorities must be secured.
5. International institutions to maintain peace with justice must be organized.
6. International economic cooperation must be developed.
7. A just social order within each state must be achieved.

The Board of Education in the conclusion of its report stated: "The old order is passing away and a new order is arising. The call of this broken age is for an education which is concerned with the dynamics and not only with the mechanics of life, an education which regenerates and not only generates. Such education will gurantee the perpetuity of a Christian culture and civilization."

All this shows that Christians in the world are being aroused by the Spirit of God and are opposing war by the word of mouth and resolutions. So far we have heard words, words—but we must have action. We must become doers of God's Word, translate Christ's principles into action, or else we deceive ourselves and others. The reason that the modern world takes so little notice of the Christian Church is the silence of its members and absence of opposition to war. The Christian of this bloody century must act like the Christians of the early Church, who were soldiers of the cross. We firmly believe that the State has the right to demand its citizen's service, but we are fully convinced that military service in this atomic age is destructive—and we are constructive in building a Christian world. Whether the State has a right to take our lives—that is still an open question in modern so-called "Christian nations."

Past history teaches us that all religious groups stand for freedom when they find their own liberty impaired. The burning question today is whether all men in all

lands who believe in God and the Christ of God, will stand together for freedom of all mankind. No State has a right to force Christians to violate God's will and commandments and their own conscience. There is a limit to a State's authority. And all States will ultimately destroy themselves when they depart from God's way. As Christians we insist upon our inalienable rights and the freedom to live a godly life in accord with Christ's mind and teachings. His will is supreme. May the Christians not fail their Lord.

The Christian's Attitude Toward Law Authority

Theodore L. Kurtz

IN A COMPILATION of the results of a recent survey of opinion of the pastors of the American Lutheran Church, the breakdown of respect for law and authority was listed as one of the ten most pressing social problems of our day. The following paragraphs do not purport to give all the answers to the problem involved, but are intended rather to serve as a stimulant to the rethinking of the whole question of the Christian's attitude toward law and authority.

I.

THE CHRISTIAN'S ATTITUDE TOWARD LAW

The Purpose of Law

The Law, we are told in Scripture, was given because of man's transgression. In the beginning, i.e. before The Fall, man needed no written law because he did by nature the things of the law (Romans 2:14-15). The law was written upon his conscience. But with the coming of sin a darkening of the conscience set in and as sin grew, man's knowledge of right and wrong diminished, until finally he could no longer rely upon his conscience as a guide and God saw fit to give His law in writing (cf. Eph. 4:18). The only way in which any semblance of order could be kept was for a law to be given which would clearly state: This shalt thou do, and this shalt thou leave undone. If sin had not entered the world God would not have found it necessary to give His law on Sinai. An enlightened conscience needs no law. It does the things of the law by nature. One of the chief functions of law, then, is to act as a check upon the evil inclinations of unregenerate men. Or, to state it in other words, the function of law is to act as a substitute for an enlightened conscience.

Lest anyone think that this applies only to law in its religious implications, let it be said that this is true of all law, which fact becomes clear when one considers that all civil law is, in the last analysis, but a modification of God's moral law as stated in the Ten Commandments.

Many Laws Indicate Much Wickedness

If the contention of the preceding statement is true, then it follows that the number of laws a nation has on its statute books is an indicator of the degree of that nation's wickedness, or of its desire to transgress God's Law. As a nation's conscience becomes more and more undiscerning of right and wrong, the necessity of having added prohibitions and demands becomes greater. Civil law, it might be said, serves the purpose of protecting the righteous from the machinations of the unrighteous; of protecting the property of the honest against the cunning of the dishonest. Quite logically it follows that the greater the number of unrighteous and dishonest persons there are, the more demand there will be for more laws. Many laws, then, are a sign of moral decay within a nation.

Too Many Laws a Precursor of the Doom of a Nation

If it is true that many laws indicate much wickedness, then it follows that a great profusion of laws (especially of prohibitions) ought to be a precursor of moral doom for a nation. The history of the fall of nations bears this out. The downfall of nearly every great nation in history has been preceded by a period in which one law after another was added to the statute books until there were so many laws that an honest man could have no way of knowing when he was within the law and when not.

Such profusion and complexity of laws is an effect not a cause of moral degeneracy. In most issues, and especially in great social issues, it is easy for men to confuse cause and effect. Here, too, we have the danger of such confusion. Great nations do not fall because they have too many laws; they fall because their moral degeneracy has made a profusion of laws necessary. That such confusion exists is exemplified in the statement we often heard during war-time rationing: "Rationing has made a nation of liars of us." Rationing didn't make a nation of liars of us—it just revealed us for what we were—a nation of liars. Before any Christian complains about the multiplicity and complexity of our laws, let him ask whether the reason for them might not lie in his own failure to do what he might have done to regenerate the society in which he lives.

The modern American way to correct an undesirable situation seems to be to say: "There ought to be a law

ainst it," and then to proceed to pass such a law. ore often than not the resulting legislation legalizes a ocedure or a practice which was formerly considered be illegal. Then follows a further dulling of the con- ience and the nation as a whole has been given another ighty shove to send it careening down the toboggan de of immorality and degeneracy.

The Christian way to correct such an undesirable situ- ion is to say: "We ought to respect and obey this law," d then to proceed in all earnestness to obey it and to t others to obey it. Too often, instead of stopping egal and immoral practices, we pass a law and legalize em. Sin may thus be made legal, but it is never ereby made right.

What should be the Christian's attitude toward law? ought to be the attitude which is reflected in the *etter to Diognetus.*" "Christians dwell on earth, but ey are citizens of heaven. They obey the laws that en make, but their lives are better than the laws." ne solution to the problem of a proper Christian atti- de toward law lies in the possession of, and the liv- g by, an enlightened conscience.

II.

THE CHRISTIAN'S ATTITUDE TOWARD AUTHORITY

Obedience and an Enlightened Conscience

The questions of what the Christian's attitude toward w should be, and what his attitude toward authority ould be are closely related, but they are not identical. uthority is the source of law, as well as the enforcer law. Law is an inanimate thing, while authority is e living embodiment of law. The question of the Chris- an's attitude toward authority is much in men's minds day largely because we have recently seen, especially Germany, the grave results which may grow from rong attitudes toward it.

It has been contended that Hitler's rise to power was ade possible in part by the German belief in the divine ght of government, and by the religious conviction f many Germans that it is wrong to revolt against the overnment.

Space does not permit us to enter into the pros and ons of these contentions, but there is enough truth in em to warrant an examination of the source of the elief that it is wrong to refuse obedience to government. The belief, where it is held, is usually based upon an nterpretation of the Thirteenth chapter of Romans (cf. lso Titus 3:1 & I Pet. 2:13). It has been contended that hristians in Germany interpreted these passages to ean that the Christian owes absolute obedience to all gally constituted governmental authority, whether the uthority be good or evil. It has further been contended hat this view was put forth by Luther, and advocated y Lutherans. To make such claims is to forget that an enlightened conscience plays an important part in Lutheran faith and doctrine—we are willing to abide by the words of St. Paul, but we are not willing to disregard the words of the Apostles: "We ought to obey God rather than men."

Lutherans believe that all authority is of God, i.e. is by God's sufferance. And generally Christians ought to consider themselves bound to give obedience to all legally constituted authority, or, better, to all legitimately constituted authority. But they are not to give blind obedience. When the practices and demands of Government are clearly contrary to the will and law of God then the Christian not only may revolt, but he is in conscience bound to do so. But he must be sure that his revolt is based upon the conviction of an enlightened conscience and not upon selfish desire.

The truth that all authority is by the sufferance of God accounts for the historical fact that nations usually get the kind of government they deserve. If this holds true in other forms of government, how obviously it must be true in a democracy where, ostensibly, men rule themselves. Usually if there is disrespect for authority among Christian people the cause is that those in authority are not worthy of respect. If that is the case and we continue to return such unworthy persons to positions of trust and authority we have only ourselves to blame. Much of the disrespect for authority in our land today is traceable to the political lethargy of Christian citizens.

Here is an example. I have held citizenship in five counties in three rather widely separated States of our country. In three of these counties I knew it to be a fact that the office of sheriff, a pretty important office in most American counties, was fill by men who had been elected through the support of local business interests, which support was given because the candidates in question owed these business men money and they thought they would be able to make collection if their candidate could get the job! In three instances men are elected to offices of trust not because they are qualified, but because they are dead-beats! And Christians stand by and let such a travesty on democracy be committed without, in many cases, even going to the polls.

How long will democracy be able to withstand such indifference? We boast much of our democracy and pride ourselves over our ability to rule ourselves. But how long will God's patience endure such abuses of our freedom? Truly, it is of the Lord's mercies that we are not consumed!

Christians of America, Awake! Come to the realization that it is not your prerogative to wonder: Is this government worthy of my respect and obedience? It is your obligation to see to it that it is made worthy of it, and then to render obedience to it. Let your conscience be enlightened by God's Spirit. Then act in accordance with that enlightened conscience!

Christianity's Reaction to Communism

George H. Muedeking

TO DEAL WITH COMMUNISM, we must understand it. Name-calling, or unthinking hostility will accomplish nothing except publicity for its work. Sweeping legislation against the movement will only drive it underground.

Communism is not a political effort in the ordinary sense. It is an entire developed outlook on life itself. Hence it must primarily be met in the field of ideas, for no bullet ever stopped an idea. Our colossal but ineffective effort in this last war to stamp out the ideas of a police state is full evidence of the impossibility for physical force to control ideas. Christians can be expected to realize this, since they too profess an outlook on life that claims to regulate every step of living.

Communism's spiritual background is known in the history of thought as Absolute Idealism. By this philosophy, which reached its stature in the hand of Hegel, all the universe is one organism, whose single character is Mind or Spirit. There is no room in this view for individuality of any type. All parts work together in one perfect machine. No free will, no molding of history, is possible by individuals. And every person or thing finds its reason for existing only in its contribution to the perfect Whole.

The Absolute, however, is not stationary, not a "block-universe." But it is ever moving within itself. Such movement we call history. It is not haphazard, for since the Absolute is spiritual, and spirit's chief distinction is the ability to choose and move toward definite goals, the Absolute is ever throwing out in history more perfect expressions of Itself. History moves upward.

This movement always expresses itself in the same way. A new step is taken, its very opposite is then expressed, and both join to form a new step upward. Hegel called this triad, "thesis, antithesis, and synthesis."

One of Hegel's disciples was Karl Marx, who flatly questioned the right of Hegel to say that the Absolute was spirit. To Marx it was purely material. It was a material universe alone, expressing itself, however, in every characteristic which Hegel had discovered. That is, the universe was a single Absolute organism. It did not suffer an individual except as the individual contributed to the Whole. It moved. It moved as history, in the familiar step, counter-step, and synthesis pattern. The last "thesis" of history that had appeared, had been the formation of the hitherto-unknown capitalistic class in society. This step immediately then generated its own antithesis, the proletarian, exploited, worker who could be found only because capitalism itself had appeared before. The synthesis would then be the classless society of pure Communism, free of all government and economic exploitation.

Marx and his collaborator, F. Engels, thereupon published their "Communist Manifesto," initiating the "first Internationale." The Manifesto called upon the exploited to aid in the realization of the final classless society, the final "synthesis" of history, by stimulating social unrest so actively that capitalism would topple of its own weight. The goals the workers were to strive for (to stimulate this unrest) seem mild indeed to us as we read them today, and have in large measure been realized in social practice and industry. After Engels was dropped from the program, Marx urged any method to hasten this classless final stage, no matter how ruthless the action must be. He expected the "revolution" to start in England, because of the exploitation of industrial workers there. Then it was to proceed to the Continent, and end up in strictly agricultural and feudal areas like Russia.

When the left-wing half ("bolsheviks") of the Communist party in Russia seized power, it was led by the scholarly Lenin. He did not wait for a simultaneous world-revolution, but claimed all the gains he could at once. Whatever efforts might have been made to widen the scope of the Revolution were thwarted by the Allies, trying to contain the effects of Communism within Russia by armed interference. That objective was accomplished, we remember, but at the expense of releasing the "antithesis" of nationalism among the Russians. In the final clarification of Communist thinking, Stalin seized control of the party from Trotsky. This was done by damning Trotsky's objection to making Russia the ideal Communist State, in the name of the safely-dead Lenin. From that time on, Russia has been the center of Communist agitation to overwhelm the whole world in revolution, not at once, but on successive fronts against the foe of capitalism. The pattern remains through our day as a consolidation of small gains first, always under the direction of the Party in Russia.

We are now prepared to evaluate the movement.

1) It is useless to speak of reconciling Christianity and Communism. Because Communism is materialistic in its entire world-view, the Christian God can be allowed in the door only at the expense of destroying the meaning of Communism itself. Any overtures to the Orthodox Church in Russia notwithstanding, the world-view of Communism can never permit the unrestricted story of a God who loved every human being so fully that He gave Himself on the cross to make eternal life possible. Communism cannot allow love in that sense, nor can it suffer the glorification of each personality to the place that even God would find it worthwhile to save that person by giving His Son.

2) It is more than useless to try to discredit Com-

unism by hatred, repression, or ridicule. Communism as much a faith, an entire attitude toward life, as is hristianity. Nobody destroys faith by ridiculing it. or does anyone destroy faith by opposing it. The only ay a faith can be turned aside is to offer a more conenial faith to take its place.

3) No relaxation of Communism can occur which will nally approximate Democracy's care for the individual han, as long as Communism remains true to itself. In ne communist world-view, the individual has no place xcept that of contributing to the perfect Absolute (as n Hegel). Hence, ruthless destruction of any individual r group which opposes the Party is inevitable. This the reason also why it is vain to hope that if Stalin ies, dictatorship will disappear from Russia. It must e the same, and will be, as long as Communism is true o its own faith.

4) No matter what we initiate to oppose Communism, e need not expect anyone in this generation who is utside our own political thinking, to believe that we are incere in our appreciation of democracy. We shall be nought always to be only grinding an axe for capitalism. his is to be expected without wonder, since the United tates sold its own moral soul for all to see during the ar in its unqualified support of Russia's effort to and ncluding the territorial grabs at Potsdam. Our own ropaganda may have fooled us, but it didn't fool the orld. To the world we appear to be as lacking in moral onesty as anybody we can point our finger at today.

5) No political maneuvering by "Truman Doctrines" r "Marshall Plans" or "Balance of Power politics" will ver contain Communism within the bounds it has eached. With Italy and France, which are supposedly n the "Western" orbit of power, supporting the second nd third largest Communist parties in the world, outanking the number of Communists in Russia itself beore the war, we must have enough understanding to ense that even if bullets could stop ideas, we are not ble to corral enough military might to be effective.

6) A similar argument applies to the frenzied trumetings from the Vatican which, inspiring much of our laily press, and released under the hands of certain ishops, advocate a war with Communism now. The ankruptcy of the United States, along with the rest of urope which is already nearly accomplished, would nd forever any "Capitalistic" opposition to the classess society of Communist thinking.

Nothing more far-reachingly effective could occur than hat we as Christians begin to carry out seriously our Lord's own concern for the dispossessed in body and spirit. The ordinary citizen who has voted Communists into power in Europe certainly does not do so because he understands and accepts the Marxian world-view. He falls for the promises of economic plenty which the Communists offer. He expresses by his vote his dissatisfaction with a society which permits money to be the dominant political power. And who can deny that this is true, even in the United States?

Therefore, if we begin to help souls in the way our conscience long has told us we must, we will be outstripping publicly the Communist claims. We will be putting a faith that works up to view, to be compared with a lying faith that cannot give what it promises. To do this, of course, we must ourselves begin to believe that money and comforts are given us by God only to be given away to those in need.

But how can we express our convictions so that enough men can see them in time to do any good? Since we react today to mass-impressions largely, our concern for the dispossessed must be expressed unitedly to be heard. Instead of passing pious resolutions in church conventions against "Statism," we must strike out positively to assist in a united way, to be of help to these "proletariat" groups who support Communist pretensions.

Here are some examples of possible united help: Our churches, for one thing, could have organized for a united crusade against the hamstringing tactics of those who have prevented adequate housing. Have we said one word in warning to those who sit behind outrageous prices for homes or rentals, content that if they wait long enough they will get what they want? Of course each of our church members wants to get as much as he can for his home—and just as surely he will guarantee thereby that his children's home will be behind the barbed-wires of a slave-labor camp. Surely it is supposed to be the congressman's business not to be bluffed out by a real-estate lobby which has stopped low-cost public housing—but have we attacked this selfishness as those who believe a Bible that warns of joining land to land and house to house? We have not, as a church, even protested, to say nothing of organizing an attack against this most fundamental denial of human needs, adequate housing.

A second example: throughout our nation-wide Lutheran constituency, we could have long since set up cooperatives, from production to consumption, to ease the economic strait jackets that strangle us today. We have not so much as publicly stated that no more outright and obvious application of the Golden Rule in economic practices can be found than the cooperatives. We have not publicly supported them in any way. Rather, we seem to have been generally hoodwinked by those who smeared the cooperatives as communistic—this in spite of the fact that it has been the Lutheran countries of Europe which have pioneered the cooperatives.

Consider the application of church interest in this field: if the Christian Lutheran farmer in the Mid-west could answer his own soul for the unheard-of profits he has been taking for his products, by being able to say, "I know that some other selfish distributor will not be able to make the profits I have refused when I sold at only a fair price, because my products are being sold to other Christian marketing cooperatives who in turn sell only at a fair price also," not only would we offer convincing testimony in the face of Communism's false promises, but we would also abruptly cause the price

of goods to fall all along the line. Thus also the necessities of life would be available to those who are listening eagerly to Communism today. Surely it is possible to see pastors who waste their time at less profitable ventures for the Kingdom of God, such as preparing the mechanics for a church supper, than to help organize a cooperative.

A third example: Most of us are clinging to our money, if we would think it through, to be able to stave off the drain from sickness or accident. Yet as Christians we have in no way protested the gouging of the public in the prices paid for medical services. We have been scared off some form of pre-paid medical service by one of our most active legislative lobbies which has shouted against "socialized medicine." The only argument offered us, but which has carried enough weight to bluff us, is that no personal interest between practitioner and patient would be assured if the patient couldn't choose the doctor he wants. (This really finally means, from the doctor's side, if the patient cannot be guaranteed to pay through the nose). Yet we have before us the example of ten million men, whose health was cared for during the war with a concern that would more than delight the poor citizen who cannot so much as afford an examination today. Could we sense our Christian duty to help those who are ill, in this way, by publicly supporting a medical service which would be available to all without having to mortgage half a year's earnings to have an appendectomy?

The final front for direct attack by Christians against the promises of Communism and its efforts, is to underline the duty of Christians to infiltrate labor unions in the same way that the Communist does. Here we definitely "have not because we ask not." Of course union meetings are held on Sunday mornings so that good Christians won't be too bothersome in the meetings. But perhaps some pastor, sensing the urgency of this war, will open his church at night for his union workers, and bid them to attend their meetings during the morning worship hour. It is not beside Lutheran teaching to urge a farmer to get in his spoiling hay on Sunday. Can the union-man make the church's hay in the same way?

In summary, there is no time left to waste in bemoaning Communism or repeating the ridiculing hatred of the selfish non-Christian who sees only the possibility of losing his shirt if the Communists gain control. Communism is a religion, as much as is Christianity. Communism is a faith, just as is Christianity. Communism is a way of life. The only way to beat it is to offer a better way of life. Christianity has that better life, religion, and faith. Let us be about our task of offering it.

The Christian and His Political Duties

(Adopted by the Commission on Social Relations, American Lutheran Conference, for presentation at Detroit Meeting of Conference, November 10-12, 1948.)

WHEREAS the members of the Church are also citizens of the State and as such receive innumerable temporal and earthly benefits from the State, it is necessary that they follow Christ's injunction to "render unto Caesar the things that are Caesar's."

Just as we insist that the State has no right to interfere in the church's sphere of activity, so must we also remember that the Church has no right to interfere with the policies of the State except when these violate moral principles or the inherent rights of the Church. The Church cannot continue to keep itself free from dictation by the State if it assumes to itself the right to dictate to the State. However, the Church can and should train its members to exert their Christian influence upon the political life of the nation in which they are to play an important role.

1. The Church should constantly remind her members of their right of franchise and urge them to make intelligent use of the same. They should be encouraged to register and to cast their vote in all primary, general and special elections.

2. Congregational members should be urged to exercise discrimination and understanding in voting on issues and candidates, always keeping the total welfare of the community, the state, and the nation at heart.

3. The Church can and should provide and disseminate factual information helpful in guiding congregational members in evaluating the respective merits of candidates and measures.

4. The Church should encourage her members to cooperate with public officials in their efforts to serve the public interest through such means as: assistance in law enforcement; honesty and promptness in paying taxes; cooperation with local officials in expediting their business; participation in public open meetings called to learn representative views on local issues; and the like.

5 Members should attend sessions of town councils, county commissions, school boards, etc., to remind these public representatives that the Christian element is keenly interested in and insistent on the faithful conduct of the public's business.

6. The Christian citizen should commend faithful public employees for services well rendered, whether in putting the public interest above personal or partisan interest, for unusual demonstrations of helpfulness and

rtesy above and beyond the line of duty, or for other itorious work.

The Christian citizen should accept service on juries, ple boards, school or library boards, factfinding com- sions, town council, county commission, etc., where lified and requested to serve.

The Christian citizen should accept appointive or it-system positions in public departments, agencies, or itutions, wherein one may serve his fellow men in ord with the guiding light of Christian principles.

The Christian citizen should express honest convic- s and beliefs on current issues to public officials and representatives, either through written communications or the spoken word.

10. The Christian citizen should obey all laws not contrary to God's will, working for the repeal of laws that are out of date or anti-Christian, rather than permitting them to continue unobserved on the statute books.

11. The Christian citizen should encourage a discriminating Christian loyalty which seeks the best interests of one's own community, state, and nation without jeopardizing the welfare of any other community, state, or nation, thus contributing to community, state, national and international well-being.

American Lutheran Conference Convention

(Faith Lutheran Church, Detroit, Nov. 10-12)

HE THEME selected is "Into a Larger Ministry" based upon Philippians 3:12-14. There will be an ening session with holy communion at Faith Lutheran urch on Wednesday morning, November 10th, fol- ed by a one-hour business session. The convention mon will, as it has been customary in the past, be ached by myself as conference president.

Each of the sessions beginning with Wednesday after- on and including Thursday morning and afternoon, d Friday morning and afternoon, will be opened with minute devotional service. These services are being anged so as to discuss the possibilities for larger min- y in various aspects of the church work. They will as follows:

1. "Into a Larger Ministry in World-wide Missions"—Dr. T. P. Fricke.

2. "Into a Larger Ministry As the Conscience of America and the World"—Dr. Edgar Carlson, President of Gustavus Adolphus College, St. Peter, Minnesota.

3. "Into a Larger Ministry in Providing Adequate Leadership for Church and State"—Dr. Seth Eastvold, President of Pacific Lutheran College, Parkland, Washington.

4. "Into a Larger Ministry Among the Needy and Underprivileged"—Pastor O. V. Magnussen of the Board of Charities of the United Evangelical Lutheran Church.

5. "Into a Larger Ministry to Reach the Soul of America"—Pastor John Quanbeck, Home Mission Secretary of the Lutheran Free Church.

Reports will be given from all of the commissions and portunity given for discussion for their program of ork at various sessions of the convention.

Thursday, November 11th, has been arranged with a view to discussion of the next steps in the attainment of Lutheran Unity among the Lutherans in this country. This discussion will be introduced by one address and three panel discussions as follows: Address—"American Lutheranism Faces Today's World"—Dr. F. Eppling Reinartz, Secretary of the United Lutheran Church; panels on the topic "Pathways Toward a United Lutheranism." 1. "Expanding the Areas of Cooperation"—Dr. S. E. Engstrom, Executive Director of Home Missions of the Augustana Synod, 2. "Possibilities Beyond Cooperation"—Dr. Harold Yochum, President of Capital University, and 3. "The Preservation of Significant Lutheran Values"—Pastor Christian G. Olson.

On Wednesday evening there will be a public mass meeting with an outstanding speaker who is being secured by Pastor Norman Menter. I am not as yet able to give you his name.

On Thursday evening there will be a conference dinner sponsored by one of the Detroit Church groups. The speaker on that occasion will be O. P. Kretzmann, President of Valparaiso University.

By way of background, may I say that we are hoping the main discussion will center about the topic of the next step in the way of Lutheran Church Unity. Several questions suggest themselves which will enter into the discussion. Some of them are as follows: 1. Shall we attempt to move toward a union of the American Lutheran Conference bodies within the near future? 2. Is there a possibility of a merger within the National Lutheran Council bodies within the immediate future? 3. Should there be immediate merger of bodies such as suggested by the United Evangelical Lutheran Church? 4. In all of this, what is the future of the American Lutheran Conference as a separate organization?

L. M. Stavig.

BOOK REVIEWS

PERSONS AND EVENTS, *Reminiscences of Ludwig Ernest Fuerbringer, Concordia Publishing House 1947, cloth, 274 pp, $2.00.*

This last book by the late Dr. L. E. Fuerbringer, former president of Concordia Seminary, is a continuation of his "80 Eventful Years" and was published shortly after his death in May, 1947. The claim made by the publishers that "this book opens pages of past history in such an interesting manner that few will lay it down without first reading it from cover to cover" is no overstatement, although it must be said that not all chapters are of equal interest to the non-Missouri reader. I am referring especially to the last three or four chapters on the synodical conventions of 1878-1881-1884, on "St. Louis Sixty Years Ago and Now," and to the author's personal farewell in the last chapter, which are primarily of interest to the alumni of Concordia Seminary. But even these chapters are written in such an interesting manner that any Lutheran pastor and layman will enjoy reading them. By far the best material is found in the first part of the book, the biographies of Augustus Friedrich Craemer, the "Iron Man' of the Frankonian Fathers, of Wilhelm Sihler, and of Ferdinand Sievers. These three men were truly mental and spiritual (and to a certain extent also physical) giants of the early Lutheran Church. Reading these biographies makes you feel proud of the caliber of the men who established this branch of our Church during the last century. The most remarkable feature of the book are the three chapters on the wives of these three men and on seven laymen of the Missouri Synod. The "lady of the manse" is all too often overlooked when we measure the success of her husband. Dr. Fuerbringer will gladden the heart of any pastor's wife who may read this book. Among the laymen there are two who turned against Walther—Fehse and Marbach—and returned to Germany. Then there is Pfau, the artist ("Ecce Homo"), Barthel, the financier among the Saxon emigrants, Schuricht, Lamprecht, and Brauer, all important stones in the building of the Missouri Synod. Even though these vignettes of the laymen are smaller than the chapters dedicated to the pastors, the fact that ten lay people are included in this volume (including the three pastors' wives) illustrates, I think, an important point: That the government of the Missouri Synod is largely dependent upon the participation of lay people. There follows a chapter on the historian Wilhelm Kraus, and one on Adolph Hoenecke, president of the Wisconsin Synod. This latter chapter gives a good insight in the background of the Wisconsin synod and may help the reader to understand the "mind" of said synod somewhat better. The most interesting chapter for American Lutheran Conference readers should be the one on Frederick Augustus Schmidt, the German immigrant boy who learned Norwegian while at Concordia Seminary and spent the rest of his life in the service of the Norwegian Lutheran Church. The author, who knew Prof. Schmidt well, feels that the words of the Apology of the Augsburg Confession apply to this case, viz. that "many heresies have arisen in the Church only from the hatred of the teachers." Apparently Schmidt and Walther did not get along very well and Schmidt was not treated right by the Missouri brethren. Then there is a chapter on Herman Baumstark, one of the two Concordia Seminary professors who turned Catholic. It was written because "some of the critics of our Church have pointed to the fact that two of our professors became Catholics, and since I have been asked about this matter again and again, it may be of interest to record something about it." Finally there is an excellent chapter on "Reading Luther" which should be read by every Lutheran pastor and professor. This chapter does not only give the biography of Albert Frederick Hoppe, the editor of the St. Louis Edition, but a convincing argument for the careful study of Luther's works (in the original). In conclusion, may we quote the publishers once more by asserting that "these interesting remiscences of the Church of yesterday will inspire and challenge every Christian of today."

W.G.T.

Lutherans in the News

American Lutheran

By Arthur P. Michelfelder

New Church in Montgomery

July 18th was a red letter day for the members and pastor of Trinity Lutheran Church of Montgomery, Alabama. Dreams came true and visions were real for those consecrated Christians in the Negro Mission of the Southland. The longed-for church building was completed and ready for dedication and use.

An attractive brick veneer over block, seating between 250 and 300 people was opened and dedicated to the glory of Almighty God for worship and meditation regularly for the members, friends and prospects in the city of Montgomery, Alabama. The Rev. P. C. Dumas, pastor, conducted the services at the door of the church and unlocked it, and together with the Director of Negro Missions, the Rev. E. E. Krebs, led the procession of visiting clergy, choir and congregation into the beautiful sanctuary. Director Krebs dedicated the building, Pastor Arthur P. Michelfelder of St. Mark's Lutheran Church, Columbus, Ohio, preached the sermon, members of the congregation furnished special music, and a thank-offering was placed on the altar by members and friends of Trinity Lutheran.

May God continue to bless the consecrated work among the people in Montgomery, Alabama, and bring souls into the kingdom.

First Candidates Ordained

The night of July 18, in the newly dedicated house of worship and prayer, Trinity Lutheran in Montgomery, Alabama, the first class of the Church Workers' Training School, two young men completing the prescribed work in Theology after meeting the requirements at State Teachers' College were ordained into the Holy Ministry by Director E. E. Krebs, assisted by Dean H. F. Ander, Pastor P. C. Dumas and Pastor Arthur P. Michelfelder of Columbus, Ohio, who brought greetings from Capital University. Dean H. F. Ander delivered a soul-touching and servant-sending message as he spoke to Candidates Ivory Cameron and Percy McShan.

The harvest truly is plenteous but the laborers are few; but thanks be to God for the recruits entering the field of labor among the negro population of the Southland. May the Holy Spirit continue to lead men into the Gospel ministry.

Lutheran Free Church

By H. C. Caspersen

Ground-breaking ceremonies were d on the campus of Augsburg Col- e and Seminary, Minneapolis, Minn., Wednesday morning, August 4, at 0 o'clock. The entire "West Hall" l part of the 'Old Main" had been n down to give place for a new ence and library building, construc- n to begin immediately. Also build- of a residence for the president ll begin at the same time. Both ildings are expected to be ready occupancy at the beginning of the ool year in 1949. The science and rary building will cost about 50,000 and will be a large four story ucture.

A large number of people had gath- ed for the occasion. Dr. Bernhard ristensen, president of Augsburg, lled to order, and Rev. John A. Hou- m of Ashland, Wis., former presi- nt of the Board of Trustees, read a rtion of Scripture and led in prayer. v. Clarence J. Carlsen of St. Olaf urch, Minneapolis, vice president of e LFC and president of the Board Trustees, spoke on behalf of the ard and the LFC in the absence of esident T. O. Burntvedt. Mr. R. E. ncan of the Civic and Commerce sociation, Minneapolis, spoke on be- lf of the city. The former presi- nt of Carlton College, Northfield, nn., Dr. Cowling, spoke. He laid rticular stress on the importance of ivate Christian colleges.

After the program Rev. Clarence J. rlsen lifted the first spadeful of rth from the ground on which the w science building will be erected. closing the benediction was pro- unced.

The Augsburg Board of Trustees has tablished a fund for the purpose of anting the sum of $500 yearly to llege graduates who are willing to ntinue with graduate study for pre- ring themselves to teach in Church lleges and other Church schools.

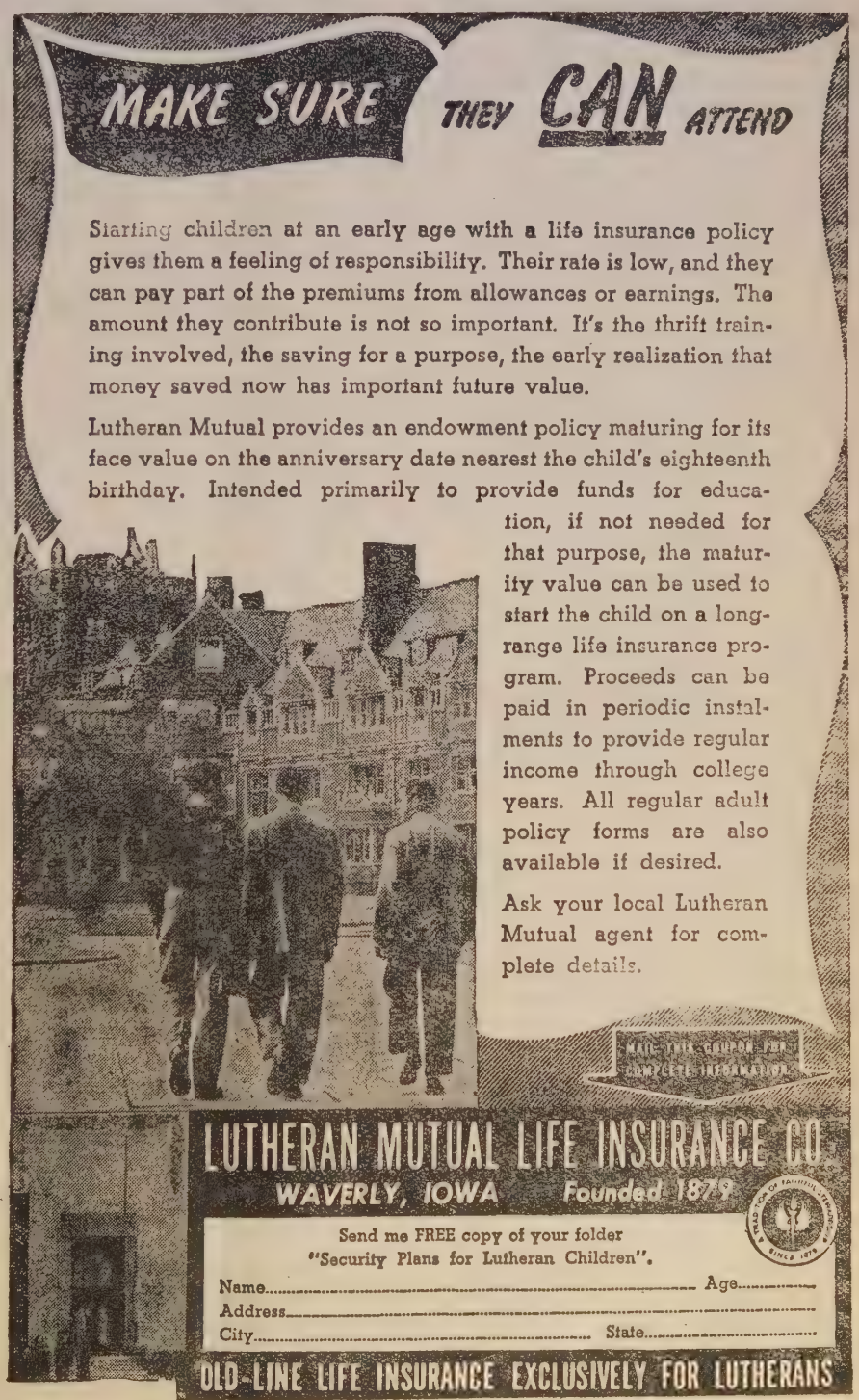
Dr. Bernhard Christensen, Augsburg, s left for Amsterdam, Holland, to tend the meeting of the World Coun- l of Churches. He will represent e Augsburg College and Seminary, though the Lutheran Free Church such is not represented this year that meeting.

The Rice Lake Lutheran church, adelia, Minn., celebrated its 75th an- versary Sunday, June 5, with three rvices that day. At the morning rvice the sermon was delivered by ev. John A. Houkom, Ashland, Wis., ho served the congregation and charge a number of years ago. Other former pastors who were present were Johan Mattson of Seattle, Wash., H. O. Lee, Poulsbo, Wash., Anker Dahle, Aitkin, Minn., and H. C. Caspersen, Minneapolis. These spoke at the other services. Alexander Borrevik is the present pastor.

The Annual Convention of the Luther Leagues of the Lutheran Free Church held a largely attended meeting Aug. 31-Sept. 5. A very full program of activities had been arranged and was rendered as prepared. The place of meeting was the same as the previous year: Medicine Lake, 8 miles west of Minneapolis. At least 500 young people from different parts of the country were in attendance. Dr. John Stensvaag of Augsburg is president of the Convention.

A Pastors' Institute was held at Augsburg August 31-September 3. About 60 pastors were registered. The guest lecturer at this institute was Dr. E. F. Flack, Dean of the Hamma Divinity School, who gave a series of lectures on "A New Approach to New Testament Theology." A very rich and thought-provoking series. Rev. Elias Norman spoke on the Palestine situation, and Dr. O. G. Malmin lectured on the theme: "If I Were a Pastor Again."

Augsburg Seminary was host to the meeting.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United Evangelical

By H. Skov Nielsen

From Detroit, Mich., come encouraging reports of the progress of the work in our newly relocated mission there. A parsonage on the new site in N.W. Detroit was finished in April of 1947, and on June 13 of this year a $31,000 chapel was dedicated. The Rev. M. C. Hagedorn is in charge of the work there.

At Cushing, Wis., a new church edifice for First Lutheran congregation was dedicated on June 18. The new structure replaces an old one destroyed by fire a couple of years ago. Aided by a total of 1900 hours of free volunteer labor, it was possible to hold construction costs to about $27,000, of which less than $3,000 remains unpaid.

Two of our smaller churches, Eben-Ezer at Curtis, Nebr., and Zion at Clifton, Ill., celebrated 50th anniversaries late in July. The former is presently being served by the Rev. A. Hofgaard of the Bethany Home at Minden, Nebr.; the latter by the vigorous octogenarian Pastor N. Bentsen.

Pastor emer. L. H. Kjaer late in June suffered a hip fracture by a fall on the stairway of his home in San Francisco. Despite his 81 years—and thanks to modern surgical methods—he is already able to move about with the aid of crutches.

Lutherans Plan Christian School For Deaf Children

New York—A Christian school for deaf children is planned here by The Lutheran Friends of the Deaf, Inc., a newly-incorporated organization set up by the Missouri Lutheran Synod to finance the project.

The school will be located at Muttontown, Long Island, on a 35-acre property which includes a three-story, 40-room, fireproof building and a group of cottages which can be converted into a workshop and playrooms.

A Synod-wide collection netted $75-000 toward purchasing the property, but an additional $125,000 is needed to meet the full purchase price of $200,-000. Half the sum is to be raised by November 1, and the balance to be provided within the following two years.

Sixty children will be enrolled when the school is opened. The estimated $25,000 annual operating costs will be met by tuition fees and contributions of organizations and individuals interested in furthering and maintaining the school.

The new school will be the second of its kind inaugurated by the Missouri Synod, the first having been established in Detroit, Michigan.

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On the Reilgious Horizon

w German Textbook cuse Luther Fascism

ERLIN—A new textbook which ns that the roots of fascism can raced back to Martin Luther has published by Voco, Soviet-li- ed publishing house at Dresden, he Russian Zone of occupation.

ltitled from "Luther to Hitler," book charges that the beginning of first world war was "the fulfill- t of a Lutheran dream." The au- , Wolfram Von Hanstein, assails ner as the first to preach German erialism and as "the real destroy- of European unity.

he book, intended for use in teach- history, presents "a clear view of ical and historical developments in many since the Reformation" and es to "contribute to the spiritual vation of the German people."

it, Von Hanstein maintains that roots of fascism can be discovered uther and subsequently traced to derick the Great, Emperor Wil- and thence to Hitler.

Von Hanstein's view, Luther did really want to be a reformer and mental attitude was actually anti- al. Luther, he writes, did not ac- ly fight the "capitalistic Catholic rch" and his opposition to the "Ro- Unity Party" was inspired only an ambition to serve German ces against Italian absolutism.

uther's aim, according to Von Han- n, was "a greater Germany which to dominate the civilized world." lizing that this aim could be ieved only by force of arms fur- ed by the German princes, Luther ted the basis of German militarism, textbook declares.

nd, in destroying the peaceful uni- f the Middle Ages, it adds, Luther gurated the policies of "catastro- " whose consequences are still guing the German people.

many to Have First istian Radio Station

lans for the first Christian broad- ting station in Germany, to be op- ted under joint Protestant and Ro- n Catholic auspices, have been an- nced in Bamberg, Germany. The let, known as the Bamberg Broad- ting station, will be licensed by the erican Military Government.

Co-sponsors of the station are Evangelical Bishop Hans Meiser of Munich, and Roman Catholic Bishop Joseph Kolb of Bamberg. The bishops have founded a corporation to prepare radio programs "on a Christian basis." Broadcasting will start as soon as possible after the station is set up—possibly by the end of the year.

Behnken Returns from German Seminar

NEW YORK—Dr. John W. Behnken of Chicago, president of The Lutheran Church-Missouri Synod, arrived here by plane from Germany where he attended a seminar held at Bad Boll, about 40 miles from Stuttgart.

He reported that about 300 prominent European churchmen attended the seminar, which was held to reexamine "certain articles of the Augsburg Confession in the light of the problems of the modern world."

All the clergymen attending the Bad Boll sessions "were very interested in hearing about how Lutheran doctrines are carried out in practice in our congregational life in America," Dr. Behnken said. "They realize the necessity of injecting more life and activity in their European congregations."

Dr. Behnken said a number of prominent American churchmen attended the meetings, as did five German bishops.

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Predicts Continuance Of Released-Time Programs

WILLIAMS BAY, Wis.—Despite the Supreme Court decision banning religious education in the Champaign, Ill., public schools, most released-time programs will be continued throughout the United States next fall.

That was the prediction made here by Dr. Frank M. McKibben, chairman of the committee on week-day religious education for the International Council of Religious Education.

Speaking at the Council's third annual workshop for Christian Education leaders, Dr. McKibben said the programs would be continued because most of them are conducted in churches and not in public school buildings.

He termed the Supreme Court ruling "confusing," and added that the committee on week-day religious education was convinced that the high court had not settled the question of released-time.

"At least five of the nine justices went on record, in one way or another, saying that the Champaign decision did not outlaw the forms of released-time," Dr. McKibben declared.

He said that because religious classes in Champaign were held in public school buildings, the situation there was not "typical" of most communities conducting released-time programs.

Speaking of religious education in general, Dr. McKibben said Protestant churches have "an utterly inadequate" program to offer.

"Protestantism must develop a new strategy in Christian education," he declared. "A crisis lies before us to train boys and girls through Christian education in world citizenship.

"Our Catholic and Lutheran friends have parochial schools. Our program is utterly inadequate."

He said parents had an "inescapable responsibility" to train their children along religious lines, and advised them to sit in on planning committees and help in Sunday school home-assignment work. Teachers should check with parents on behavior problems, he added.

About 100 religious education leaders from 25 states and Canada were on hand for the sessions.

Lutherans Pass Halfway Mark In $4,000,000 Relief Goal

NEW YORK—Contributions of nearly $500,000 during the month of July boosted Lutheran World Action above the halfway mark in ith 1948 appeal for $4,000,000 for church relief and reconstruction abroad.

Dr. Paul C. Empie, executive director of the National Lutheran Council, announced here that as of July 22 receipts totaled $2,084,602, or 52.1 per cent of the goal.

He said that among the eight church bodies participating in the campaign, the American Lutheran Church leads with contributions of $543,898. The United Lutheran Church, with a quota of almost half the total goal, has contributed $1,018,330, or 51.3 per cent, thus far.

Says 60% of DPs Are Catholics

NEW YORK—Msgr. Eugene A. Loftus of Buffalo, N.Y., who arrived here after a six weeks' tour of displaced persons camps in Europe, declared that between 57 and 60 per cent of the inmates of DP camps in Germany, Austria and Italy who are eligible to em grate to the U.S. are Catholics.

He said the displaced persons' bi which will admit 205,000 refugees this country, does not discrimina against Catholics. When Preside Truman signed the measure in Ju he called it "flagrantly discriminator against Catholics and Jews.

Msgr. Loftus, director of Catho Charities in Buffalo, was a memb of a committee appointed by the N tional Catholic Welfare Conference survey displaced persons in Europe

"We should have no fear abo bringing these people to America become future citizens," he said. great percentage of those I talked w are skilled farmers, mechanics a small tradesmen. They are absolut opposed to Communistic regimes."

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anish Theologian Advocates Protestant-Catholic Cooperation

COPENHAGEN—A possibility of co-eration between Protestants and Ro-an Catholics exists today "to a much rger degree than before," in the opin-n of Dr. K. E. Skydsgaard, well-nown Danish professor of theology. Writing in the bi-weekly church riodical, Kirkens Front, Dr. Skyds-aard says that his opinion is based views expressed in a large num-r of letters received from both Eu-pe and America.

"There is an unavoidable duty both r the Roman Church and the non-oman Churches," he adds, "to get to-ether in renewed conferences and de-ates, yes, whatever there may be back it all—in common prayer, that God, any way He will and whenever He ill, may bring His separated flocks to one fold."

The Danish churchman asserts that ie Catholic Church "is actively in-erested in such a meeting of Catholic id non-Catholic people, and it is ere that the ecumenical activities be-ween Catholics and Protestants for ie moment can proceed and actually o take place already."

Declaring that "motives must be ept clear," Dr. Skydsgaard says that ich a meeting should be 'a conversa-on under mutual respect, above board nd with special effort to understand ach other's point of view, where the ne side will not seek to overcome ie other, will not attempt to estab-sh and maintain its prestige, but here both in harmonious spirit press nward to a deeper and better under-anding of the other and thereby also f the real truth."

"Such a conference can be diffi-ult indeed," he comments, "but there a real significance to it, yes, for the ioment it is one of the most impor-nt links in the relationship between ie Catholics and the Protestants."

Raising the question whether such conference is feasible, Dr. Skyds-aard replies that "it is possible but nly on the basis of a thorough change f attitude on the part of both sides."

"The condition on which success can e achieved," he says, "is no less than new mentality in which we try to ive up the traditional distrust of and ll will toward one another. The dif-erence between Catholics and Prot-stants is just as much a difference in nentality as in points of doctrine. an this century-long growth of mu-ual disrespect be uprooted?

"This is not an easy question to an-wer, but I believe that actually a hange in this respect has occurred during the last few years. Not only one sign points to that but there are many indications of it. And this is the road on which we may go farther, even if we cannot yet see if it leads us anywhere. We must proceed soberly and thoughtfully, not with exaggerated optimism, but neither in despair and pessimism. The road is there to be used; we have been ordered to take it and we can therefore walk along in faith and hope."

Pointing out that the Roman Catholic Church "neither can nor will participate" in the World Council of Churches, Dr. Skydsgaard says that "it is useless to expect it, no matter how we look at it."

"But that does not mean that we cannot meet at all," he adds, "it means only that we must meet in some other way. It is then a question of finding that other way of getting together. It has been shown that there is a will to meet and that such meetings already are being held in many places.

"Therefore, it is perfectly right to say that the Roman Catholic Church already is along in the ecumenical movement, and that here on the most difficult front in the whole movement the isolation is on the point of breaking up."

Currency Change Postpones Important German Church Assembly

BERLIN—A joint Lutheran and Reformed assembly, at which a constitution for the Evangelical Church in Germany was to have been submitted, has been indefinitely postponed. The meeting had been scheduled to open on June 27 at Eisenach, in the Russian zone.

Announcement of the postponement was made by Dr. Hans Lilje, Bishop of Hanover, who gave as the reason political tensions resulting from the establishment of a new monetary unit in the American, British and French zones which Russian occupation authorities have refused to accept.

"Since the first of June," Bishop Lilje declared, "this issue has tremendously agitated the whole of Germany, and fears are felt of an open East-West split over this and other political matters."

Bishop Lilje said the German churches are "vitally involved" in the creation of a Deutsche Mark to replace the Reichsmark because of their large holdings of church reconstruction funds.

In a broadcast appeal the bishop declared that the nation should approve currency reform as marking a welcome end to the "paralyzing and discomforting" influences of inflation. He said Germans should utilize the opportunity to stamp out black markets and return to an "honest and forthright economic life."

American Lutheran Theologians in Germany

BERLIN—Five American Lutheran theologians arrived here on their way to Bad Boll, 40 miles from Stuttgart, for a seminar to be held from June 23 to July 25 under the auspices of the Missouri Lutheran Synod. Invitations to the seminar have been sent to about 450 prominent European churchmen.

The American churchmen were Professor Walter W. Baepler, president of Concordia Seminary, Springfield, Ill.; Drs. Frederick Mayer and Paul Bretscher, of the Concordia faculty; Dr. Theodore Graebner, St. Louis, Mo., editor of The Lutheran Witness; and Dr. Otto Fuerbringer, president of Concordia Teachers College, Seward, Neb.

During their stay in Berlin, the visitors conferred with German churchmen. They were scheduled also to visit Frankfurt for a tour of orphanages, sanitoria, and other welfare institutions supported by American Lutherans in the U.S. and British occupation zones.

The Bad Boll conference will be devoted to "reexamining certain articles of the Augsburg Confession in the light of the problems of the modern world." It will feature discussions on Church-State relations, the influence of the Lutheran denominations in modern society, and the role of the churches in political and sociological developments.

Forty-five German clergymen have been invited to the seminar. Their expenses in Bad Boll will be defrayed by American Lutheran churches. One of the principal speakers will be Dr. John W. Behnken, Chicago, president of the Missouri Lutheran Synod.

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Complications Arise in Campaign Religious Education Situation

CHAMPAIGN, Ill.—Mrs. Vashti McCollum, self-professed atheist whose suit to ban religious instruction in the public schools here was upheld by the U.S. Supreme Court, has called on Circuit Judge Grover W. Watson of Farmer City, Ill., to issue a writ compelling the Champaign board of education to prohibit the use of public school buildings for the dissemination of religious doctrines.

The writ would also force the board to prohibit the use of compulsory machinery whereby public school pupils would be released from classes to attend religious instruction.

Actually, such classes were halted shortly before Easter, and religious instruction was given thereafter prior to regular school hours in non-public school buildings.

With the fall semester drawing near, however, the Champaign Council of Religious Education, following the lead of the Council in Urbana, Ill., is seeking to rent school buildings for religious education classes after regular school hours. (No mention of this is made in Mrs. McCollum's new action.)

The situation here is complicated by the fact that an April referendum approved the dissolution of the school district which was specifically named in the suit Mrs. McCollum took to the Supreme Court. A new district has since been formed, which includes a larger area than the one cited in the Supreme Court decision.

Thus, Judge Watson is faced with the problem of deciding whether the order he issues should include only the former school district, or the new, larger one.

According to John L. Franklin, attorney for the new district, Judge Watson should issue an order merely instructing the board of education to "adopt and enforce rules and regulations prohibiting all instruction of religious education in the manner heretofore conducted in said school district."

Franklin said it would be "presumptuous" for the court to give wider or more comprehensive interpretation of the opinion of the Supreme Court than necessarily arises from its decision. . . ."

An opinion along the lines of Franklin's proposal, it was said, would permit other school boards and courts to make their own interpretations of the Supreme Court decision.

German Catholic Journal Lauds Protestant Religion and Life Academies

HAMBURG — A marked spiritual awakening is taking place in German Protestantism today, according to the Roman Catholic periodical, "Hochland."

In a laudatory article, this development is attributed to the "Religion and Life" Academies which have sprung up since the end of the war. The Evangelical Academies, through frank and thorough discussion of contemporary social and philosophical problems in the light of the Christian faith, seek to reestablish the lost contact of the church with the secular order.

"The Protestant Church of the p decades," said the Roman Catho publication, "restricted its contact w the world to apologetic preaching w no attempt to change the secular ord Today, however, it exhibits a genui and active reformation spirit whi will prevent the church from aga being driven into a defensive positio

This new movement was launch with the establishment of the Eva gelical Academy at Bad Boll in 19 Located in the province of Wuertte berg-Baden in the U. S. Zone of C cupation, the Bad Boll "Religion a Life" center was founded by Bish Theophil Wurm and other leaders the Confessing Church.

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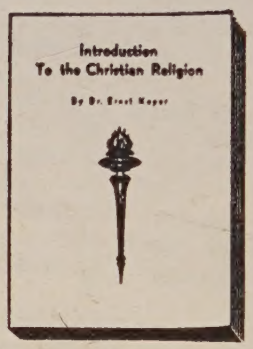

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American Churchmen to Participate in German Lutheran Meeting

HANOVER — A group of leading American Lutheran churchmen and theologians will be featured speakers at a meeting of Lutheran representatives from the northwestern area of Germany to be held at the Evangelical Academy in Hermannsburg, near here. The meeting will take place following the World Council of Churches' assembly at Amsterdam, Holland, which terminates on September 5.

Announcement of the meeting was made by Dr. Sylvester C. Michelfelder, general secretary of the Lutheran Federation in Geneva, who said it will be "the first large meeting of Lutherans in the northern region" since the formation of the Evangelical Church in Germany.

The program of the meeting, arranged by Dr. Hans Lilje of Hanover, calls for discussions by both German and American Lutheran leaders of matters vitally affecting the work and development of the Lutheran churches.

American speakers will include: Dr. Paul C. Empie, executive director of the National Lutheran Council, New York, who will discuss Lutheran world relief; Professor O. Frederick Nolde, director of the Department of Religion of the United Nations, who will speak on the international task of Christianity; and Dr. P. O. Bersell, president of the Augustana Synod, Minneapolis, whose topic will be "The Theological and Religious Situation of American Christianity."

Other American speakers will be Professor Abdel Ross Wentz, rector of the Lutheran Seminary in Gettysburg, Pa., who will talk on "Stewardship" and Dr. Clarence Stoughton, of New York, who will discuss "The Service of the Layman in the Church."

German speakers will include Bishop Wilhelm Halfmann of Kiel, who will present a survey of church activities in 1948, and Pastor Wolff, director of the Land Youth Office in Hanover, who will discuss 'The Problem of Uprooted Youth and Its Solution." Several religious films produced by the American section of the Lutheran World Federation will be shown during the meeting.

Jenny Lind Church Dedicated as Shrine

LITTLE ANDOVER, Ill.—This peaceful hamlet of 250 people was the mecca of 2,500 people attending the centennial convention of the Augustana Lutheran Church at Rock Island, Ill.

Purpose of the pilgrimage was to honor the memory of the founding pastor of the Augustana Lutheran Church, the Rev. Lars P. Esbjorn, to lay a wreath on the grave of his heroic wife who had lost two children on the journey to America, and to dedicate a little steepleless house of worship called the Jenny Lind chapel as a shrine of the Church.

The name of the famous "Swedish Nightingale" became entwined in the history of the Augustana Lutheran Church a century ago when Esbjorn sought her aid in the building of a church for Swedish immigrants who had settled in the Andover area. The generous singer, who won world fame by her benefactions, responded with a gift of $1,500.

This sum proved ample to build a small church structure at Andover, and also aided in the erection of churches in Moline, Ill., and New Sweden, Iowa. So much of the lumber intended for the Andover church had to be used to make coffins for cholera victims, however, that the steeple was never finished. Mr. Esbjorn's own wife died during the epidemic.

Among those who participated in the rites here was Archbishop Erling Eidem, Primate of the Church of Sweden. The sermon for the day was delivered by the Very Rev. Arvid Runestam, Bishop of the Diocese of Karlstad, Sweden, and the dedicatory address was given by Dr. O. A. Benson, vice president of the Illinois Conference.

Dr. P. O. Bersell, president of the Augustana Lutheran Church, conducted the rites of dedication, and Mrs. J. A. Jacobson of St. Louis, Mo., a distant relative of Jenny Lind, unveiled a bronze plaque which called the little chapel "the mother church of 1,200 congregations."

Say DP Law Does Not Discriminate Against Catholics

Buffalo, N. Y. — The law permitting entrance of 205,000 displaced persons to the U.S. "is not discriminatory as far as Catholics are concerned despite statements to the contrary in the press," it was announced here by the National Catholic Resettlement Council.

According to Msgr. Edward E. Swanstrom of New York, chairman of the Council, who released the statement after a closed conference of 60 Council delegates:

"No leading Catholic authority or any official representative of the Council ever has spoken of the 80th Congress legislation being anti-Catholic. At least 55 per cent of the persons to be admitted are Catholics.

"More than 90 per cent of the Lithuanians eligible for entry under the law are Catholics. Forty per cent of the Latvians are Catholics and most of the Poles who come from the territory east of the Curzon Line are Catholics. Thus there is a very substantial number of Catholics in this group to which a priority on entry has been given."

Msgr. Swanstrom added, however that Council delegates, who came here to discuss plans for receiving thousands of displaced persons, reaffirmed their intention of appealing to Congress for amendment of the D.P. law.

According to terms of the law, he said, persons who entered European camps after Dec. 22, 1945, were not eligible for participation in the program. He said the Council had sought to include persons placed in camps up to April, 1947.

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Churches Seen to Play Important Role in Mental Health

NEW YORK—Need for the churches of America to play a major role in "the creation of healthy-minded persons and a healthy society" is stressed in a report that will be submitted to the International Conference of Mental Hygiene, which meets in London from August 16 to 21.

Entitled "American Protestantism and Mental Health," the 33-page document, prepared by a commission of eleven clergymen who represent several Protestant denominations, offers detailed suggestions for using the manifold resources of the church to foster mental health.

In a brief introduction, it is pointed out that the Protestant Churches "reach millions of people who will hardly be touched by any other agency that might undertake the task of fostering mental health among us."

"These millions," the commission adds, "attend church, listen to sermons, participate in many church activities, and have intimate dealings with their clergy at critical times in their lives; but they will never see a psychiatrist, attend a mental hygiene clinic, or know that an International Committee for Mental Hygiene exists. They are being reached by the church and the church's influence can be in the direction of mental health."

Principles of mental hygiene can be applied by the church, according to the report, through worship, sacrament and ordinances, effective preaching, religious education, group activities, social agencies, and the selection and training of candidates for the ministry.

Other resources available to the church include pre-marital counseling, and pastoral counseling with pre and early adolescents at the time of confirmation or acceptance of church membership, with parents in preparation for baptism, in time of illness or emotional stress, and in time of bereavement.

Oxnam Assails Ban On Nation

New York—Methodist Bishop G. Bromley Oxnam, of New York, sent a message to Miss Freda Kirchwey, editor and publisher of The Nation, opposing the recent action of the Board of Superintendents here excluding the weekly magazine from the library lists of New York public schools.

Miss Kirchwey made Bishop Oxnam's message public at a closed hearing held before the school officials at which eighteen spokesmen representing organizations opposed to the ban, challenged the legality of the Board's action.

The nine-man Board of Superintendents refused to resubscribe to the publication after two series of articles by Paul Blanschard, former Commissioner of Investigations and Accounts under Mayor LaGuardia, were held to be anti-Catholic.

In his message Bishop Oxnam declared that the Superintendents' action was "an affront to all whose religious principles demand loyalty to the truth, to all educators who believe in discovering the truth and communicating it to the students, and to all patriotic Americans who know that democracy must rest upon the free expression of truth."

"If a religious hierarchy is to determine what shall be read in our public schools," Bishop Oxnam said, "it will not be long before political hierarchies will be making similar demands."

Contending that Blanschard's articles "were not attacks upon faith," Miss Kirchwey maintained that they dealt with "subjects of legitimate secular interest." She declared that the articles were "sober" and "carefully documented," and that they were written "by a man of higest integrity."

"We have never criticized Catholics as Catholics or Jews as Jews or the members of any other faith for their religion," she said. "On the contrary we have always advocated full equality for adherents of all faiths in every field of political, social, and educational activity.

"This does not mean, however, that as a journal of analysis and opinion The Nation will refrain from criticising doctrines or tendencies damaging to the welfare of the people as a whole even if they emanate from an institution or organized religion."

Among the organizations which protested the ban at the hearings here were The Methodist Federation for Social Action, the American Civil Liberties Union, the Council Against Intolerance, the American Jewish Committee, and the American Jewish Congress.

The executive committee of the American Council of Christian Churches, fundamentalist group, also announced its "complete disapproval" of the ban.

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